THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, MAY 21, 1831. VOL. I.—No. 9.

STANZAS.

Some early rush into life's ocean—some
Bid later farewell to domestic joys;
But, soon or late, the hour is sure to come,
Which all our early bloom of heart destroys.
Me, ling'ring long in the sweet lap of home,
Fancy and Hope long cheated with their voice,
Long kept me stranger to the sick'ning strife,
And all the cold realities of life.

But ah! full sure the disenchanter came,
And all at once, the fairy vision broke;
Hush'd was the voice of hope, the dream of fame,
And bright romance was shiver'd at the stroke.
The sounds I hear around me are the same,
But where the charm in every voice that spoke?
Gone, gone for ever, with the light which shone
Within my breast—the charm was there alone!

What was my heart *before?*—a joyous dwelling,
Whose chambers echoed to a sparkling throng,
Where infant Hope his hundred tales was telling,
While all the passions listen'd to his song;
Where music on voluptuous gale was swelling,
And life in one bright stream was borne along;
Fancy was there, and love his garlands wreathing,
And all the flowers of life their sweets were breathing.

Behold it *after!*—Many a dreary token
Is scattered o'er the walls where gladness rung,
Gay garlands wither'd, and proud arches broken,
And high toned instruments of joy unstrung;
And many a wish that was in rapture spoken,
Hath died away with thoughts no longer young;
While torturing memory, like a gloomy ghost,
Yet lingers there, and murmurs "All is lost!"

TALES OF FANCY.

[For the Churchman.]

LIFE.

"Life is—what?
It is the shooting of a star,
That gleams along the trackless air,
And vanishes, almost ere seen, to nought.
And such is man!
He shines and flutters for a span, and is forgot."

In casting a glance over society, and contemplating man in every situation and vicissitude of life, we are filled with astonishment and surprise that man can exist so long—that the period of mortality runs to such an extent, surrounded on every side by danger, encompassed by sickness, grief, and misery. Life seems as a vapor, which appears but for a moment, vanishes, and is lost for ever. Well has the poet sung—

"Our life contains a thousand springs,
And dies if one be gone.
Strange that a harp of thousand strings,
Should keep in tune so long."

Beautiful indeed has the poet compared the period of human existence to a harp of "thousand strings," so minutely formed, and so dependent upon each other, that if one becomes injured, the rest cease to vibrate. So with life: if one of its members becomes injured, the rest feel its effects; it spreads with rapidity throughout the system; and, like a family whose bonds of friendship have been severed, it expires and becomes forgotten.

Such reflections suggested themselves, when observing the uncertainty of all human expectations. We look around us and survey man (for a moment) in his different situations, and we find him, from the cradle to the grave, surrounded with misery and affliction. "In the midst of life we are in death"—the fairest floweret must perish—the noblest heart lie low—virtue, talent, generosity, and every noble feeling which should animate man's bosom, cannot rescue him from its grasp. Before its approach nature yields, and owns its conquest—man ceases to exist—he leaves life's active scenes, and descends "into that bourne from whence no traveller has ever returned;" who may convey to those who still engage in life's diversified pursuits, what awaits them beyond this world.

It was late on a fine summer's afternoon, when strolling for a few minutes to enjoy the gentle breeze which had just risen after the warmth of the day, I directed my course towards the neighboring church-yard: silence reigned around—the noise of the villager was hushed—the birds of the forest had sought repose—and all was still. The church, a plain and neat building, was surrounded with a row of willows, whose tall, majestic boughs spread a shade throughout, and seemed as if to cover you from mortal's observation. "I never shun a grave-yard; the thoughtful melancholy which it inspires, is grateful rather than disagreeable to me; it gives me no pain to tread on the green roof of that dark mansion, whose chambers I must occupy so soon; and I often wander, from choice, to a place where there is neither solitude nor society—something human is there; but the folly, the bustle, the vanities, the pretensions, the competitions, the pride of humanity, are gone; men are there—but their passions are hushed, and their spirits are still; malevolence has lost its power of harassing—appetite is sated—ambition lies low, and lust is cold—anger has done raving—all disputes are ended—all revelry is over—the fellest animosity is deeply buried, and the darkest sins are safely confined by the thickly piled clods of the valley; vice is dumb and powerless, and virtue is waiting in silence for the trump of the archangel, and the voice of God."

"I never shun a church-yard"—so I entered this. There is something pleasing in the contemplation—it points out to us life's uncertainty—its silent inhabitants, "the dead still speak"—to the living they proclaim the shortness of life. Here we find childhood, youth, manhood, and age, resting in quietness and repose; they have completed their destined course on earth; its busy scenes have vanished from their view. The sod of the valley covereth them, and the cold earth is their receptacle. Their mortal parts sleep in dust, but their immortal souls are now reaping the eternal rewards of well-improved or misspent hours.

There is something at once awful and delightful in such reflections. I can sit for hours, and muse on life's uncertainty: far from giving pain, it affords me pleasure; it tells me life must pass; the mementos around me proclaim, in language not to be misunderstood, that every age of life is alike liable to the grasp of death.

It was just twilight—the sun had disappeared—the moon "was riding in sad and solemn majesty upon her undisturbed course, calm, pale, and saintlike; she moves upon the dark blue sky like the Christian, mournful with the semblance of mortality, but directing to a better world his fleeting footsteps." I had not been long wrapped in meditation, when I was startled by a distant sigh. I paused for a moment, and listened from whence it proceeded; it was again repeated; perhaps a sigh for some departed friend—some kind associate; perhaps a brother, sister, or a parent, called it forth. I directed my footsteps to the spot from whence it proceeded. As I approached, I observed a venerable figure, whose trembling limbs denoted that the lamp of life was just expiring; its sun was nearly set—age had stamped its wrinkles on his brow, and grief acknowledged him as her victim. He was leaning over a new made grave.

At my approach, the old man started, and observing a stranger, beckoned me towards him. There is something sweet in affording solace—there is something gratifying in furnishing relief to the distressed—in binding up the wounds of the afflicted, and dispensing to others the balm of consolation. I drew near, and seized his trembling arm; tears flowed reluctantly—he could with difficulty articulate—his eyes were directed above—his arms pointed to the grave below. After he had somewhat recovered, he kindly pressed me by the hand, and retiring a few paces from the grave, related to me the cause of his grief.

From what I gathered, it appeared that an only son, endeared to him by every noble feeling, who had watched and protected him in his declining years, had suddenly been taken from him. He bowed with Christian resignation to this dreadful dispensation; he acknowledged the hand of his Creator, and with Job he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The old man clasped his hands together, and prayed that he might soon be permitted to join his valued son.

I left the venerable stranger, and hastened to my lodgings, where I soon gave vent to my tears. This meeting has made such an impression upon my memory, that time will not be able to erase it; and I can never think of it without feeling the tear trickling from my eye. The following morning I left the village. Chancing, a few months after, to pass through it again, I eagerly embraced the first opportunity to gain information of the stranger, whose case had excited so much interest. I found that the old man's prayer had been granted; and he and his son were now sleeping in the same grave. C.

THE INFIDEL.

Heaven is all love; all joy in giving joy:
It never had created, but to bless.
And shall it then strike off the list of life
A being bless'd, or worthy so to be?
Heaven starts at an annihilating God.

Young.

The morning was bright—all nature seemed to smile; the birds chanted their choral hymn; and the flowers and shrubs diffused the delightful fragrance about the valley of Usk. Grateful for the blessings of nature, the inmates of Usk Cottage arose from their beds to worship the great Creator: every heart was raised, every knee was bent, and every tongue tuned, Claverston's excepted. He heard Mr. St. Maur's bell ring for morning prayer, but he turned his steps from the study where the family was assembled.

Mr. St. Maur was one of those zealous ministers of the Gospel, who do not confine their labors within the precincts of a parish, but endeavor to bring strayed sheep to the fold of Christ, wherever the wanderers are met. With the energy of the Apostle Paul, he would ride miles if he hoped to be instrumental in the conversion of a fellow-creature; and he rejoiced with the angels of God over one sinner that repenteth. But while he was careful over God's vineyard abroad, he never forgot that he had a little garden to attend at home; like a wise husbandman, he sowed the seed, and prayed to the Lord to water it with the dew of his Spirit.

When the morning devotions were ended, Henry went in search of his cousin, who he heard had rambled to a church-yard, at a little distance. The conversation he had with him the evening before, made a deep impression on his mind; and he felt it an incumbent duty to explain to Claverston the evidences of the Gospel.

Claverston was poring over some Latin inscriptions scarcely legible, when Henry found him.

"What a lesson may we learn from this spot!" said Henry; "how empty it makes the world appear! Here are the graves of our ancestors: many chieftains, whose names were once emblazoned on the page of fame, lie here lowered in the dust; even the marble which was placed to guard their relics from oblivion, is laid in ruins!"

"Yes," said Claverston, "as I entered this abode of the dead, I could not forbear exclaiming—What is man?"

"Here, indeed, he is corruption," said Henry, "if we can call the perishing bodies which are interred here, *man;* but no, these are only the caskets which once contained him. The word *man* is a term relatively applied to our sublunary existence; the word *soul* implies immortality; and thus it has been received by all nations, and consequently the soul is emphatically considered the man."

"This is a *theory* that flatters our pride!"

"It is a glorious truth, which is consonant with our ideas of a Creator," rejoined Henry.—"That a powerful and intelligent Being has made us, and all we see around us, our common sense declares. I know there have been,* there still are, some called philosophers, who tell us we have no idea of power; but this is only a play on words—and we must not suffer the ambiguities of technical language to obscure the unequivocal precepts of reason; for the term *power*, or some expression synonymous with it, has been invariably used in all ages to convey the idea of an efficient and intelligent cause. There are some propositions which require neither proof nor demonstration to give them sanction; such as, 'a whole is greater than its part'—'the radii of a circle are equal to each other.' Now, that which obliges me to assent to such propositions, I call common sense; because it is a perception which is universal in all sentient beings. A sophistical logician knows how to play with words, and to give a specious coloring to absurdities; but he cannot make me believe a proposition which contradicts the testimony of common sense. There are other propositions which must be accompanied by demonstration, or at least by proof, or we cannot receive them; but even those propositions command our assent, when attended by such evidence. For instance, Sir Isaac Newton asserts, that light is composed of seven different colors; but if he had not decomposed light, and thus exhibited those colors in a separate state, which he has done by the refracting power of the prism, I should certainly hesitate; but after examining his proof, I would most readily assent; because the evidence of experience, supported by reason and common sense, is quite sufficient to convince any rational agent. Is it on such principles that you propose conducting your inquiries?"

Claverston, without hesitation, replied—"Yes; I agree with you, that we assent to some propositions intuitively, and that the certainty of others is known through the medium of a proof, or of a demonstration. Euclid's propositions are of the latter description—his axioms are of the former: and in mathematical science, no propositions can be admitted but such as are either self-evident, or those which admit the most rigorous demonstration. But you asserted that we derive our existence from a great intelligent Cause, and you believe *common sense* alone sufficient to demonstrate this truth; yet who can define the nature of Deity? And should we give our assent to that which we cannot understand?"

"And is it because you cannot comprehend the eternity, the immensity, the omniscience of the Almighty, you would withhold your belief in his existence? The same reason might make you skeptical as to your own being, or that of any surrounding object. What a mighty agent is air, which, when agitated, tears up even rocks; and yet, when in a quiescent state, it is not cognizable to any of our senses! The power of gravitation or attraction, who can for a moment doubt; yet who has hitherto been able to account for its origin? nay, is not the very name we give it, questionable, though its existence compels our belief by irresistible evidence?"

Claverston appeared thoughtful—then, after a silence of some moments, he said, as he ardently seized his cousin's hand, "I would give a thousand worlds, St. Maur, that my mind had been biassed like yours; the state of a Deist's heart is always uncomfortable. You look with calm satisfaction on the tomb-stones around, while your believing view pierces immortality. I gaze upon those graves, and I see their tenants mouldered for eternity; and the soul appears to me quite dependent on the body—both perishing together. Man is born a feeble infant, his mind as weak as his body; he advances in years, his mind gathers strength accordingly; he grows old, his health decays, and his faculties become enfeebled; he arrives at extreme age, and dies a child. Look even at the young man dying—and as his body wastes, you may observe his mind decline."

Henry smiled. "Well, according to your hypothesis, the strongest body possesses the strongest mind; but daily experience evinces the contrary. Mathematics, astronomy, and philosophy, have been enriched by the discoveries of men of feeble constitution. Science is not indebted to bodily strength. I will grant you, that *sometimes* the faculties become impaired with years, or sickness, but not *always*. Young wrote his Night Thoughts when old; and Miss Hannah More, in her eightieth year, has written one of her best works—Moral Sketches. Many at the period of death, appear to have their mental powers strengthened. If the soul were mortal, it follows that there could be *no exception* to its faculties becoming impaired as the body declined, in *every* person; now if many people, or even but a few, *or one*, give evident proof that it is otherwise, the reasoning for the soul's mortality, drawn from the apparent decay of some minds with the body, is worth nothing. And what reason have we for supposing that those powers of mind which were not at all impaired by progressive disease, will become annihilated when the illness arrives at that degree we call mortal? We possess no faculties to trace beyond this present life; the mental powers of our friends are by death removed from our view—their existence is no longer demonstrable to us by *sensible* proofs; but yet we have no reason to believe they cease to exist, because we cannot see them. There is strong probability to the contrary, as we perceived them in full energy up to that period to which we had faculties of tracing them.

"I will grant you, that there is great sympathy between the soul and the matter attached to it, which we call body; but yet so far is the soul from being dependent on it, we see by experience, that men lose entire limbs, in which many solid parts and vessels of the body are contained, and yet remain the same living agents.* And it is certain, that the bodies of all animals are in a constant flux from that never-ceasing attrition which there is in every part of them; so that we have already several times overlost a great part, or perhaps the whole of our body, according to certain common established laws of nature:—when we shall lose a great part, or the whole, by *another* common established law of nature, death—why may we not also remain the same? That the alienation has been gradual in one case, and in the other will be more at once, does not prove any thing to the contrary. If the soul did not live after death—if there were no future rewards and punishments—might we not arraign the justice of that Being who permits one man to oppress another, without calling him to retribution; who suffers the wicked to riot in luxury, while the good man is afflicted with sickness, misery, and want? But the Almighty is the fountain of goodness, from whom spring all the streams of virtue which fertilize our souls; and though here many dispensations may appear dark, the gloom will be dispelled in the brightness of futurity; when we shall be able to unravel Divine Providence—the Lord himself becoming our interpreter.

"From the analogy of nature, we have a strong presumption that there are future rewards and punishments: we in general see crime followed by pain and uneasiness, while delight and satisfaction are the usual attendants on virtue. Most of the misery in the world is brought on by man's own conduct. Imprudence has misfortune for its consequence; and intemperance, though its deceitful sweets may for a moment please, is generally attended by sickness and an untimely death. Thus we may perceive a regular law in nature, rewarding and punishing man in very many instances; but for a clearer information as to this moral government, I refer you to the second and third chapters of Butler's Analogy. I have the book in my study, and can give it to you now, if you will return with me to the cottage." Claverston acquiesced.

"This evening," said Henry, "I would propose our reading the Scriptures; you remember your promise to examine its sacred truths."

"Allow me to postpone it until to-morrow," replied Claverston, "as I have engaged to accompany Emma this evening, to see her friends, the Seymours. When we commence your favorite volume," added he, laughing, "I pledge you my word to become your docile scholar, without bringing any of my pre-conceived notions; my mind, unwarped by prejudice, shall descend to the sober work of seeing, and feeling, and experimenting every doctrine, every historical fact—to the drudgery of observation."

"That *drudgery* will amply repay you," said St. Maur, as they, arm-in-arm, quitted the church-yard; "by the powerful weight of evidence, convincing you of the genuineness and authenticity of the sacred record."—*Claverston, or the Infidel's Visit.*

* Hume.

* Butler's Analogy, chap. i. p. 19.

THE MINISTRY.

[For the Churchman.]

ON THE DUTIES OF A PARISH CLERGYMAN.

Mr. Editor,

The following is an extract from an English publication entitled "The British Empire." The author is Sir Richard Phillips, formerly sheriff of London, and a man of great literary reputation. It contains much useful information in relation to ministerial duty. I have transcribed it for insertion in the Churchman, presuming that it would be acceptable to a portion of your readers. To those who are candidates for the sacred ministry, and who are desirous of "showing themselves approved unto God," being "thoroughly furnished unto all good works," a serious perusal of it cannot fail, I think, of being beneficial and instructive.

J. D. Jun.

1. "The institution of parochial instructers of the people in the duties of morality, and in the doctrines of Revelation, is so eminently wise and beneficial, that it may be adduced as collateral evidence of the divine origin of that religion by which it was formed and established.

2. "It is an establishment so essential to a moral and spiritual influence over the people, and it gives so permanent and operative an effect to vital religion, that parish priests, and those authorities which appoint and superintend them, become important and necessary branches of the Christian Church.

3. "Every parish priest is therefore an integral branch of the spiritual government of society; hence arises the evangelical character of the priesthood; hence the respect which it claims among Christians; and hence all the obligations of personal duty and example in its members.

4. "The parish priest is bound by the nature of his functions, and the object of his office, to reside among the people whom it is his duty to instruct by his precept and conduct, and whom it should be his constant labor to prepare for the immortality announced in the Gospel.

5. "He is the moral guardian of his flock, and consequently bound to preserve them in unity, in mutual love, and in good offices one towards another. He should be their impartial umpire in matters of dispute, should allay their violent and selfish passions, and preserve the social affections among kindred.

6. "He should constantly assist and advise the overseers of the poor in the discharge of their delicate and interesting duties; and should draw strong distinctions between the virtuous and the vicious poor, taking care to reclaim the latter by gentle means, by forbearance and charity, and by extending the rewards of virtue to such of them as afford indications of amendment.

7. "As ignorance is the parent of vice, as knowledge is the parent of civilization, and as the unlettered can have little conception of the nature of moral obligation, or of the evidences and doctrines of that Gospel which they are unable to peruse, it is his duty to establish and maintain, by his influence and example, all institutions which have for their object the decent education of the children of the poor.

8. "Whatever be his income, he should live within it, and become a pattern of moderation, temperance, and contentment, to those who are expected to curb their own passions by his example, and who will be likely to respect his precepts so far only as their efficacy is demonstrated by their example on his own conduct.

9. "He should know enough of the art of medicine to be able to administer relief in cases which do not admit of delay; and he should be provided with a small stock of simple galenicals, the effect of which, in particular disorders, may have been well ascertained.

10. "He should apply his superior education to remove vulgar errors and superstition of all kinds; he should promote intellectual improvement among those who desire it; he should lend books; and give advice in the choice of others; he should also recommend the adoption of all improvements in the arts of life, which are consequent on the labors of men of science.

11. "He should bear with charity the occasional heresies, or variances of opinion, which, owing to the freedom of thought, may honestly and conscientiously be cherished by any of his parishioners. If they cannot be corrected by gentle means, they will be confirmed in their errors, if violence or denunciation be resorted to; and, above all things, he should be forbearing towards sectaries and skeptics, and tolerant towards enthusiasts and visionaries.

12. "He should be punctual in the hours of divine service, and should perform all the rites of religion with devotional feeling and unvarying solemnity.—Nothing in his conduct should be indifferent; and even at a feast he should remember that he is looked upon as the minister of a holy religion; and that his levities or sensualities will sanction greater vices in those who reverence his character, and quote him as their example.

14. "He should render himself the organ of the benevolence of his parishioners, by recommending frequent collections for particular objects of compassion, and by superintending their distribution. He should in performing his duty, increase the number and comfort of independent cottagers; encourage habits of cleanliness, sobriety, and industry; create provisions for the sick and aged; and signalize industry and virtue in the humblest stations, even after death.

16. "He should never interfere in the political parties of the state, and in elections, and local questions of mere political tendency, he should avoid committing the infallibility of his sacred character, by joining in the errors and passionate ebullitions of politicians. He ought in such matters to withhold his interference; and he ought never to become a party, except when evident virtue is opposed to, or oppressed by notorious vice.

17. "His station, employment, and independent provision, render him an object of admiration among other classes of society, and qualify him to pass through life with respect, usefulness, and happiness; and there is no social condition which unites so much placid enjoyment, and so many objects for the gratification of those passions which lead to self-satisfaction, with so permanent a prospect of competency and comfort, and so high a probability of preserving health, and attaining long life and felicity, as that of a conscientious and exemplary parish priest.

Who for each fickle fear from virtue shrinks,
Shall in this world enjoy no earthly thing:
No mortal man the cup of surety drinks;
But let us pick our good from out each bad,
That so our little world may know its king.

Sir P. Sidney.

BIOGRAPHY.

BISHOP RAVENSCROFT'S CONVERSION.

(From his Memoir.)

"It was in the year 1810, that it pleased God to set my mind at work, and gradually to bring me to doubt the dark security of my unawakened state. But I am not conscious of any peculiar incident or circumstance, that first led me to considerations of the kind.

"As I was the manager of my own estate, which comprised a set of mills, as well as a plantation, about two miles distant from each other, I was of course much alone, at least in that kind of solitude which gives the mind opportunity to commune with itself. It was in my rides from one to the other, and while superintending the labors of my people, that a train of thought, to which I was previously altogether unaccustomed, began to occupy my attention; and though dismissed once and again, would still return, and with every return would interest me more and more. That the train of thought thus suggested, concerned my condition as an accountable creature, will be readily imagined, as also that on a review I found it bad enough. This it was no difficult thing for me to feel and to admit, nor as yet did there appear much difficulty in reforming what I could not justify.

"An impatient and passionate temper, with a most sinful and hateful habit of profane swearing, in which I was a great proficient, were my most open and besetting sins. These, however, I considered as under my own control, and as such, set forthwith about amending them, but without any reliance upon God for help, or without much, if any impression, that it was at all needful. In this endeavor at reformation, which it pleased God thus to permit me to make, I went on prosperously for a season, and began to pride myself in that self-command I seemed to possess. But my own weakness was yet to be showed me; and when temptation again assailed me, all my boasted self-command was but a rush against the wall. I surrendered to passion, and from passion to blasphemy. When I came to reflect upon this, then it was that, for the first time in my life, I was sensible of something like concern—some consciousness of wrong beyond what was apparent. But without waiting to examine further, I hastily concluded to exert myself more heartily, and yet to command myself thoroughly.

"During these my endeavors, however, the Scriptures were more and more the object of my attention; and from them I began gradually to discover (what I was very loth to admit) the true state and condition of human nature. What little I had lately come to know of myself, however, and all that I knew of the world, seemed to rise up as strong proofs, that the doctrine of our natural depravity was true. Willing, however, to escape from it, I resorted to the subterfuge of too many among us—that what we find in the Scriptures is *figuratively* expressed; and is, therefore, not to be taken in the strictness of the letter. But my own experience was to be the expositor of the word. Again and again were my self-righteous endeavors foiled and defeated, much as at the first: and, humbled and confounded, I became alarmed at what must be the issue—if I was thus to remain the sport of passions I could not command, the prey of sin I could not conquer. Something like prayer would flow from my lips, but it was the prayer of a heart that yet knew not aright its own plague. One more effort was to be made, and with great circumspection did I watch over myself for some weeks. Still did I continue, however, my search in, and meditation upon the Scriptures: and here it was that I found the benefit of my early acquaintance with them. I had not to look afar off for their doctrines—they were familiar to my memory from a child: I had known them thus far, though now it was that their living proof was to be experienced. The whole, I believe, was to be made to depend, on my acquiescence in the turning point of all religion—that we are lost and undone, spiritually dead and helpless in ourselves—and so I found it.

"Again and dreadfully did I fall from my own stedfastness—temptation like *a mighty man that shouteth by reason of wine*, swept my strength before it, and carried away my resolutions as Samson did the gates of Gaza. I returned to the house, convinced of my own helplessness, of my native depravity, and that to spiritual things I was incompetent. I now found of a truth, that *in me dwelt no good thing*. I threw myself upon my bed in my private room—I wept—I prayed. Then was shown unto me my folly in trusting to an arm of flesh. Then did it please the Lord to point out to my bewildered view, Him who is *the* Lord *our righteousness*. Then was I enabled in another strength to commit myself unto his way. From that moment, my besetting sin of profane swearing was overcome, and to this moment has troubled me no more. But much was yet to be done, which the same gracious friend of poor sinners continued to supply; and to lead me step by step, to proclaim his saving name, and declare his mighty power openly to the world.

"In making an outward profession of religion, I acted as multitudes, alas, do, without considering that any thing depended on my being a member of the Church of Christ, or that any difficulty existed as to what was, and what was not truly such. In choosing between the different denominations into which the Christian world is split up, I considered nothing more to be necessary, than agreement in points of faith and practical religion, with such a system of discipline as was calculated to promote the peace and edification of the Society. This I thought I found in a parcel of Christians called *Republican Methodists;* and influenced in no small degree by personal friendship for one of their preachers, Mr. John Robinson, of Charlotte county, my wife and myself took membership with them. At this time, however, they had no Church organized within reach of my dwelling, only a monthly appointment for preaching, at one of the old churches, eight miles distant.

"It was not very long, however, before this want was supplied, in the gathering together a sufficient number to constitute a Church according to their rule; in which I was appointed a lay-elder, and labored for the benefit of the members, by meeting them on the vacant Sundays, and reading to them such printed discourses as I thought calculated to instruct and impress them; and these meetings were well attended, considering the prevalent delusion on the subject of preaching, and the wide and deep objection to prepared sermons.

"When I had been engaged in this way about three years, increasing in knowledge myself, as I endeavored to impart it to others, I gradually began to be exercised on the subject of the ministry, and to entertain the frequently returning thought, that I might be more useful to my

fellow-sinners than as I then was, and that I owed it to God. To this step, however, there appeared objections insurmountable, from my worldly condition, and from my want of public qualifications. Yet I could not conceal from myself, that if the men with whom I occasionally associated, and those of whom I had obtained any acquaintance as ministers of religion, were qualified to fill the station, I was behind none, and superior to most of them, in acquired knowledge, if not in Christian attainments. My objections were, therefore, chiefly from my personal interests, and personal accommodation, cloaked under the want of necessary qualifications for a public speaker, and some obscure views of the great responsibility of the office. I felt that I dreaded it, and, therefore, did not encourage either the private exercises of my own mind, or the open intimations of my brethren. Yet I could not escape from the often returning meditation of the spiritual wants of all around me, of the never to be paid obligation I was under to the Divine mercy, and of the duty I owed to give myself in any and in every way to God's disposal.

"Of this, I entertained no dispute; yet the toils and privations, the sacrifices of worldly interest, and the contempt for the calling itself, manifested by the wealthier and better informed classes of society, which I once felt myself, and now witnessed in others, were a severe stumbling-block; and I was willing to resort to any subterfuge to escape encountering it. Yet I would sometimes think, that a great part of this was more owing to the men than to the office."

CHURCH PRINCIPLES.

(From the Protestant Episcopalian.)

EPISCOPALIANISM OF THE ENGLISH REFORMERS.

It is sometimes alleged, that concessions on the subject of episcopacy, may be found in the writings of some of the fathers of the Church of England. This probably is the case; for human nature is a compound, including many soft materials, which constantly tend to relaxation. But, whatever may have been the weakness of some of them individually in this respect, they have as a body left, in the Prayer-Book, a noble testimony of their belief, that episcopacy is a divine institution, and that they allowed no non-episcopal ministry. On this subject, the following remarks, from the preface (p. 9.) to the "Works on Episcopacy," just published by the New-York Prot. Episcopal Press, are well worthy of notice. The "Works" so published, are Bowden's Letters, Cooke's Essay, and Episcopacy tested by Scripture; by Bishop H. U. Onderdonk. The preface is by Bishop B. T. Onderdonk, and contains several just strictures on Dr. Miller's second edition of his Letters on the Ministry.

"'The first reformers of the Church of England,' says Dr. Miller, 'were substantially Presbyterians in principle.' Now what evidence did they give of their Presbyterianism? In what could they have declared their principles more deliberately, and under a more solemn sense of responsibility, than in their official ecclesiastical acts, and especially in appointed forms of address to the Deity? What, under these circumstances, were their declarations?—Such as these: 'It is evident unto all men, diligently reading holy Scripture, and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons.' Presbyterianism maintains that there was, in the Apostles' time, but *one* order of ministers. 'No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he hath had episcopal consecration, or ordination.'* Presbyterianism considers it unscriptural and bigoted to insist on episcopal orders. 'Almighty God, who, *by thy Divine Providence*, hast appointed *divers* orders of ministers in thy Church.'† 'Almighty God, who, *by thy* Holy Spirit, hast appointed *divers* orders of ministers in the Church.'‡ Presbyterianism maintains that but *one* order of ministers was divinely appointed. 'Almighty God, who didst *inspire* thine Apostles to choose into the order of *Deacons* the first martyr, St. Stephen, with others; mercifully behold these thy servants, now called to the *like office and administration*.'§ The office and administration to which the persons in whose behalf this solemn address is made to the Deity, are called, is that of *Deacons*, as a grade of the ministry, with the power of preaching, baptizing, and performing other pastoral functions. The reformers of the Church of England, therefore, maintained this view of the office of Deacons, and believed that into such an office St. Stephen, and the rest of the seven Deacons, were chosen by *Divine inspiration*. Presbyterianism maintains that Deacons are only lay-officers, having no part or lot in clerical functions. And yet we are told that these reformers were 'substantially Presbyterians in principle.' A great blessing would it be to the Christian world, if such Presbyterians abounded more and more. The highest Churchman could not go beyond them, in urging the claims of episcopacy. If ever those claims amounted to the *jus divinum*, they did in the teaching of these reformers; and they do in the standards which the Protestant Episcopal Church has received from them. To borrow, in part, the language of the late excellent Bishop Ravenscroft—higher than the source to which the English reformers and the standards of their Church attribute episcopacy, none need attempt to carry it; and lower than this origin, none who know the true grounds on which those reformers and the Church stand, in this matter, will degrade it."

Against declarations so solemnly made and recorded, the private opinions of those who united in them originally, or have united in them since, are of no weight whatever; private opinions, contrary to public declarations, are but indications of human weakness. The fathers of the English Church avowed to the Church, and to God in the prayers quoted, that divers orders of the ministry, the three orders of Bishops, Priests, and Deacons, existed in the Apostles' time, and were appointed of God, by the Holy Spirit; and moreover, that no man ought to execute any such functions without episcopal ordination or consecration. The fathers of the American Episcopal Church did the same—yes, it is incontrovertibly true: in adopting our liturgy, offices, ordinal, &c. they avowed to the Church, and to God, that episcopacy was appointed by the Holy Spirit; and that without episcopal orders, no man ought to exercise the functions of the ministry. And every Episcopal Clergyman—nay, every Episcopalian, sanctioning, as they all do, the Prayer-Book, with the ordination service, and its preface, and joining in the prayers above quoted—each and all of them avow to God, and to the Church, that same belief. Highly important it is, that Episcopalians have an enlightened comprehension of these their distinctive principles.

Some persons, indeed, take advantage of the expression in the preface to the services for ordaining—no man shall be accounted a lawful minister "*in this Church*," without episcopal ordination. But this is an evasion. Any man who is a lawful minister on the score of ordination, is such on that score every where; and he has only to accede to the doctrines, worship, canons, and authorities, of any particular Church, to be a lawful minister in it in all respects. Hence, an English Clergyman only subscribes the declaration in the 7th Article of our Constitution, and he is a minister of this Church; and so with those ordained by any foreign Bishop. Romish or Greek, Syrian or Armenian Clergymen, subscribing the same declaration, and so renouncing the errors of their respective communions, become ministers of this Church. But persons *not* episcopally ordained, do *not* become ministers of this Church, by merely signing that declaration, or by another process short of receiving the laying on of the hands of a Bishop. In vain, then, is it to argue, that non-episcopal pastors are allowed by us to be lawful ministers in their own denominations, though not in ours: for, if they were validly ordained, we should make a demand of them not based on principle, in requiring them to submit to episcopal orders. And, as we have no right to ascribe to our Church a regulation founded, not on principle, but on mere sectarian views, we cannot allow that she meant, in the preface to the ordination service, any thing less than that non-episcopal orders are void. This appears to be the only ground on which her exclusion of such orders can rest, as a matter of principle. If it be asked, why then did she use the qualifying phrase, "in this Church?" the answer is, because she had no right to legislate for other bodies of Christians, but only for herself. It is believed, for example, that in Sweden and Denmark, episcopacy is mingled with, or perhaps lost in, presbyterianism. Neither the English nor American Episcopal Churches have a right to say, that non-episcopal ordinations shall not be *held* lawful in Sweden and Denmark: but that, being without scriptural authority, they shall not be held lawful within their own borders, they have the full right to enact. This is the true meaning of this phrase, in the preface to the ordinal. Still, as it would be an incongruity to pronounce any ordination unlawful among *us*, which *is* lawful in all that is essential, no consistent son of the Church can agree, that, when our denomination declines legislating on this point for others, it concedes that their ministers are, in any sense, or in any place, to be allowed as of sufficient authority.

The above is the only sound, certainly the only frank elucidation of the opinions of the fathers of the English Church—of the fathers of the American Episcopal Church—and of Episcopalians at large, whether clergy or laity, on the subject of the ministry, as professed in their public standards.

Hobart.

* Preface to Ordinal in Book of Common Prayer.
† Collect in "Ordering of Deacons."
‡ Collect in "Ordering of Priests."
§ Collect in "Ordering of Deacons."

EARLY DEATH.

If a child died young, before he knew good and evil, he lost but little; for he understood but little, and had not capacities of great pleasures or great cares; but yet he died innocent, and before the sweetness of his soul was deflowered and ravished from him by the flames and follies of a froward age; he went out from the dining room before he had fallen into error by the intemperance of his meat, or the deluge of drink; and he hath obtained this favor of God, that his soul hath suffered a less imprisonment, and her load was sooner taken off, that he might, with lesser delays, go and converse with immortal spirits. And it is no small advantage that children dying young receive; for their condition of a blessed immortality is rendered to them secure, by being snatched from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more.—*Jeremy Taylor.*

THE CHURCHMAN.

SATURDAY, MAY 21, 1831.

Bishop Onderdonk proposes making a partial visitation of his Diocese in the months of May and June as follows:

Sunday, May 22, St. John's, Brooklyn, P. M.; Tuesday, 24, Rye; Thursday, 26, Bedford; 27, North Salem; 28, Peekskill; Sunday, 29, Phillipstown; Tuesday, 31, Newburgh; June 1, Walden; Friday, 3, Monticello; Sunday, 5, Goshen; Tuesday, 7, Fishkill; 8, Poughkeepsie; 9, Hyde Park; 10, Redhook; 11, Catskill; Sunday, 12, Athens, A. M., Hudson, P. M.; Sunday, 19, Huntington, L. I.

Intelligence.—Under this head will be found the proceedings of the Clergy in the Diocese of South Carolina, on occasion of the departure of the Right Rev. Bishop Bowen for Europe. The letter of the Bishop to the Rev. Dr. Gadsden, of Charleston, the Chairman of the meeting, in reply, breathes a feeling of deep and devoted attachment to the duties of his holy office.

An interesting account of the late meeting of the Directors of the Domestic and Foreign Missionary Society, at Philadelphia, extracted from the Episcopal Recorder, will likewise be found under the same head.

The Rector and his Family.—It will be recollected, that we republished this interesting narrative in our last number. At the first perusal, we could not doubt, for a single moment, that the story was founded on fact; and we are informed by the following extract from a late number of the Episcopal Watchman, that the narrative is simply a detail of actual incidents.

"In another part of our paper will be found an interesting sketch under the above title. It is presented to our notice at this time by the Auburn Gospel Messenger, copied into that paper from the Churchman's Magazine, in which it appeared, when published some years since in this city, and not in New-Haven, as stated in the Messenger. It affords us peculiar pleasure to give place to it in our columns, not only on account of the sound and practical views it presents of the effects and influence of religion, as happily illustrated in the good Rector and his family, but because it was written by an old, and most highly valued friend, whose Christian counsel we shall ever hold in grateful remembrance. We know it to be a record of facts simply. The parish alluded to, since the death of the venerable Rector, has passed through severe and discouraging trials, by reason of the unfaithfulness of a successor. These trials, however, designed by a wise Providence for good, found many faithful to the truth, to whom compensating blessings are now kindly vouchsafed, in the services of a faithful pastor. He was first placed there by the Society for Promoting Christian Knowledge, in this diocese—and having collected many of the scattered sheep into their former fold, and having formed a new parish in a neighboring village, the two united now furnish him a competent support.

By the efforts, we may say, almost wholly of one of the parties alluded to in the sketch, there has been established in the parish of B——, one of the most flourishing and interesting Sunday Schools in our diocese: and although much has been done by the whole family, who lived near the parsonage, and others of the parish, towards constituting a library, God has put it into the hearts of a few distant friends to contribute liberally to this object, so that the school now enjoys the benefit of a library containing over three hundred well selected volumes. The experience of this parish is a beautiful illustration of the truth that God, 'even *here*, leaves not himself without witness, strong and consoling to the humble and confiding Christian.'

"With regard to our friend, the writer of the 'Rector and his Family,' though his pen exhibits much of the sprightliness and vivacity of youth, more than threescore and ten years have already passed over his head. He still remains the patriarch of the parish of B—. His religion is the practical religion of the Bible, never exhibited in a more attractive light than when cultivated and ripened into perfection within the bosom of our own holy Church. He still continues a blessing to his devoted family—the object of their deep but respectful affection—and that he may long be spared to them, and to a numerous circle of friends, is our earnest prayer.

The last number of the Watchman informs us who is the author of "The Rector and his Family;" and we regret to add, conveys the melancholy intelligence of his death. The Editor, in closing his labors for the year, thus alludes to the melancholy fact.

"We cannot lay down our pen till we have paid our feeble tribute to the memory of our lamented friend, whose contributions have heretofore been most acceptable to the readers of the Watchman, and whose obituary closes this volume. Little did we think, when writing our remarks upon the 'Rector and his Family,' in our last paper but one, that we should so soon be called to drop a tear over the grave of its author. But we sorrow not as those without hope; he has gone in peace with his God—blessed be his Holy Name—and in charity with the world—henceforth he rests from his labors."

We have endeavored, as we think, to consult the wishes of our readers, by introducing, in another part of our paper, the obituary of the author, as furnished by the concluding number of the Watchman.

Plans for aiding the station at Green Bay.—We have received a communication, signed L. B. V., complaining of the remarks with which the proceedings at St. Thomas' Church were introduced in our last number. If the article were a little more courteous in its general manner, and had paid the same attention to the "*suaviter in modo*" which it has to the "*fortiter in re*," we should insert it in our columns with pleasure. Under existing circumstances, inasmuch as the author appears to write with an ardent desire to promote the interest of the Church, we think it proper to state briefly his opinion. He disclaims, at the outset, all particular reference to St. Thomas' congregation, or their worthy Rector; admitting that the plan adopted by them, may be the best for them; and, with their wealth and liberality, may yield a liberal support to the Mission. He thinks, however, that the plan is not a good one in the main, and that the remarks of the Editor of this paper, in introducing it to the public, are not calculated "to help the growth of the missionary spirit." We have only to say, in reply, that we have expressed no decided opinion upon the relative merits of the different plans proposed.

Erratum.—In the second editorial column of our last paper, last paragraph, instead of 1682, read 1692.

(Communicated for the Churchman.)

HIGH CHURCH.

Mr. Editor,

A lady who worships in one of the churches in the upper part of the city, on taking her seat, a few Sundays ago, found already seated there, a respectable, plain-looking woman with a boy. They rose, and wished to give place to the lady, who soon assured them, that they were entirely welcome, and requested them to reseat themselves. As it was very early, the stranger asked if there were any seats to let in that Church. She was answered in the affirmative, with an offer of an introduction to the sexton, who could give the best information on the subject. The stranger declined this for the present, till she had seen and learned *more* of the Church, and the Clergyman, its Rector. She represented herself as a member of one of the lower Churches, and that she feared to take a seat so quickly, as she had heard that this was a High Church.

The lady replied, that she did not concern herself much about such names as High and Low Church; the only name she cared for, in addition to Church, was *good*. The stranger explained as a reason for disliking a High Church, "That they had *no* prayer-meetings, or lectures, or such kind of things." In answer, she was told, that this Church *had* a prayer-meeting, which was held every Friday night: after which, there was a Bible Class, where a certain number of answers were read, to as many questions, which the Rector had given out the week before. On these, the Pastor made what remarks he deemed necessary; and generally concluded with a short *Lecture*. Besides this, there was a flourishing Sunday School, where her children might be instructed in the principles of that Church, of which they were members by baptism. As to "other things," said the lady, we have a Female Missionary Association, which has already, on the appeal of the Bishop, collected and handed in to Mr. Swords* the sum of one hundred and twenty-three dollars, for the Green Bay Mission. The stranger expressed her satisfaction at this intelligence: the arrival of the Clergyman, and the duties of the sanctuary finished a conversation, which, on any *other subject*, in *that* place, would have been improper. After service, on leaving the pew, the stranger took leave, thanking the lady, who asked her how she had been pleased? Very much indeed, was the answer; "I did not think a *High* Church was like this; I want no *better*." The lady invited her to their next *Prayer-meeting*, assuring her that, although she might not find it *exactly* like that one which she had been used to attend, she would find it nearer the scripture direction. For instead of "each one having his prayer," they "all agreed with one accord," to pray in the beautiful and regular prayers of the Church. That this invidious distinction of High and Low Church may be merged into that of faithful, zealous, and renewed Churchmen, is the sincere prayer of a

Constant Reader.

* This money was collected by the Female Missionary Association, attached to the Bible Class and Congregation of Zion Church, in the city of New-York; who transmitted to Mr. James Swords, on May 5th, 1831, one hundred and twenty-three dollars. Those concerned have been, since that time, expecting an acknowledgment in the Churchman, from the agent: *why* it has *not been given*, is unknown to the writer.

[Communicated for the Churchman.]

Mr. Editor,

Allow me, through the medium of your paper, to inquire why it is that the congregations of Episcopal Churches in this city, are silent during the repetition of the Lord's Prayer immediately before Sermons? If I am not mistaken, the rule of the Common Prayer-Book is—speaking of the Lord's Prayer—"the people still kneeling, and repeating with him, (the minister,) both here and wheresoever else it is used in divine service." Now I wish to ask by what authority the audible repetition of the Lord's Prayer before Sermon in our service is omitted by the people? If there is no such authority, ought not the Clergy to instruct their congregations on this point?

I am well aware that the practice is different in many other places.

An Episcopalian.

[Communicated for the Churchman.]

Mr. Editor,

Within a few days past, I have noticed in the daily papers the death of an old and highly-valued friend, to the excellence of whose character both as a man and a Christian, a very large and highly respectable circle of acquaintances will bear the most unqualified testimony.

To the practice of eulogizing the dead, I have an almost invincible repugnance, arising from the conviction, that the obituary notice is frequently made to sound a note of praise, which, if the individual were living, would be perhaps coldly conceded to him. But in reference to the subject of this notice, I have no such fears—I have known him long and intimately—have seen him placed in situations most trying to his principles and temper as an honest and Christian man, triumphantly maintaining both—have known him for a long course of years, as the gentleman whose urbanity and politeness was not excelled by any one beside, whom I had the pleasure to know. As the man of business, diligent, intelligent, upright, successful—as the Christian, pious, ardent, sincere, humble, persevering in every good word and work; and adorning the doctrine of God our Saviour in all things. Many of your readers will anticipate me, Mr. Editor, when I say that such was Archibald Falconer: and to the fidelity of this brief picture, will many an aching heart respond in tones of sorrow and sadness, while memory is capable of clinging to the recollection of his many virtues—or their judgments capable of rightly estimating the very superior order of character which he possessed.

My worthy and most estimable friend knelt not at the same altar with myself. Being the descendant of a Scotch family, he was educated in the faith of the National Kirk of Scotland: he was, therefore, a sincere and conscientious Presbyterian. Up to about the period of the present writer's acquaintance with him, his knowledge of the Protestant Episcopal Church, and her institutions, was very limited, and, as a necessary consequence, his prejudices were very strong. But for no quality was he more remarkable than for a noble and most honorable frankness, and liberal spirit of justice; upon becoming better acquainted, therefore, with the institutions and principles of the Church, as it exists in our country, he frequently acknowledged, in the kindest manner, that his prejudices were so far neutralized as to make him very friendly to the Church and to her members. To be an Episcopalian, was no more to him a term of reproach, but was associated in his mind with the idea of a sober, well-regulated piety. With delight and satisfaction does faithful memory recall to my recollection the many conversations I have had with him, on the points of difference between the views and principles of the Churches to which we respectively belonged, as I watched the steady progress that was made, in the gradual demolition of his prejudices.

Were all men as kind, as gentle, as honest, frank, and sincere, as the sainted *Falconer*, how little of the bitterness of a sectarian spirit would the Christian world exhibit. His was the honesty to adhere with firmness to his principles, and the charity to concede to others the full merit of the best intentions; and this is that true charity of the Gospel, which requires no sacrifice of principles honestly entertained; and excludes not the sincere opponent of our principles from a full participation in our affections, and all the charities and good offices of social life.

Most sincerely do I condole with his afflicted widow and other relations, and most devoutly pray that in this, the hour of their deep distress, they may be consoled and comforted by the reasonably certain hope, that he whom they now mourn as dead, yet lives, and will for ever live in those blissful mansions, where the saints of God do rest from their labors, and enjoy the full fruition of their faith while on earth.

F. S.

[Communicated for the Churchman.]

"A gentler stream with gladness still
The city of our God shall fill,
The royal seat of God Most High!" Ps. xlvi.

With joy shall ye draw water out of the wells of salvation.—Isaiah xii. 3.

Most cheerfully has the request in the accompanying letter been complied with by those to whom it was addressed; and though there was some ground for hesitation as to the propriety of giving it publicity in this manner, it did not seem to warrant its being confined to the limited circle, who would in the regular course of proceeding, have the pleasure of being acquainted with its contents. The writer of this cannot but think that it will at once strike the mind of the reader as an apt and happy illustration of the sentiments at the head of these remarks. May this, and the kindred institutions of our holy household, *ever* justify the language of the Psalmist and the Prophet; and the members of Christ, and children of God, within our Zion, while her state militant continues, be refreshed and strengthened by their blessed waters.

Ecclesiæ Servus.

To the [N. Y.] Bible and Common Prayer-Book Society.

My Christian Friends—Being about to emigrate to the state of Ohio, where my descendants are somewhat numerous, consisting of eight children, and twenty grandchildren, whom I wish to have instructed in the principles and doctrines of our holy religion; but through the scantiness of my means, not being able to provide them with books suitable for that purpose; if it be consistent with the views and feelings of your truly Christian institution to furnish a few Prayer-Books, and Catechisms, they will be faithfully applied.

Your sister in the Lord,
Wealthy E——.

G——, N. Y. May 10, 1831.

Bishop Hobart's Edition of Mant and D'Oyly's Bible.—This admirable Commentary has now been sufficiently long before the public, to enable all who seek the promotion of sound religious principles, to bear the most ample testimony to its high literary merit, and its invaluable practical utility. The deep respect which we shall never cease to feel, for the memory of its lamented Editor, would alone, independent of any other motive, induce us to express our pleasure at receiving the circular lately issued by the publishers. We think we shall consult the wishes of our readers in laying it before them. It is as follows:

With the view of bringing this inestimable Commentary into more general circulation, the Publishers have resolved upon a considerable reduction from the original price of the work. They now offer it at a rate which they hope will place it more immediately within the reach of the less wealthy members of the Church. The great merit of this Commentary over every other, consists in its containing the result of the labors of the most distinguished divines and others, especially of the Church of England, by which the reader is put in possession of the collected wisdom of the present and past ages, and enabled, by a comparison of the different views presented to him, to form his own judgment upon every subject embraced in the compass of divine revelation. The work was originally published in England, under the direction of "The Society for Promoting Christian Knowledge." The present edition was published at the suggestion, and under the direction of the late Right Rev. Bishop Hobart, and occupied much of his time and laborious attention for more than five years. It consists of nearly 3000 closely printed pages in quarto, and, bound in a handsome style in two volumes, is afforded at the following rates:—

First quality, calf binding,	$24 00
" " sheep,	22 00
Second quality, calf binding,	20 00
" " sheep,	18 00
Third quality, calf binding,	17 00
" " sheep,	15 00

Clergymen and others interesting themselves in the circulation of the work, will be allowed a discount of 15 per cent. from the above prices.

T. & J. SWORDS,
No. 127 Broadway, New-York.

[For the Churchman.]

STANDARD WORKS.

Standard Works.—A writer in the last Churchman, gives an account of his visit to the study of a country parson, where, though he found many things to gratify him, there was one subject of grief—it was the discovery in one corner, of "four copies of the Standard Works," lying useless, and as if the parson feared to put them in circulation. Now, if this grieved friend of the Church will visit the study, or rather the garret, of another country parson, whom we can name to him, he would not be able to find a single copy of either of the published volumes, simply because they have not been received in sufficient numbers to meet the call for them; and the person alluded to, was led to give up his own copy, rather than there should be any delay in reading such useful matter. Our notion—it is not the fashionable notion of the day—is, that the more there is of careful religious reading, the more knowledge of the sound views of theological truth, the more may we hope for an increase of religious understanding, and under the divine blessing, the more may we look for an increase and elevation of the religious affections.

So says the Rev. Editor of the Auburn Gospel Messenger, in his last number. It gives us great pleasure to learn that the *call* for these publications of the Press, has, in some instances at least, exhausted the supply received from us. That *any call* for them should be *unsuccessful*, is not *our* fault. All that have been *ordered*, we have *forwarded*. The person, however, who has sent forth *his own copy* to do good, it shall be our care to have supplied abundantly, not only with the *past*, but also with *future* volumes; in reference to which, we send you the accompanying advertisement, the insertion of which, in the Churchman, will oblige us. As proofs of the rarity, and therefore of the necessity of new editions of the valuable works of this series, it is worthy of remark, in addition to what is said in the advertisement, that the copy of Bishop Jewell's Apology, used by the Editor to *transcribe* from for our edition, was an ancient *black letter* one, from the Library of the Theological Seminary. Bishop Gibson's invaluable letters we reprint from the *only copy* accessible to the Editor; and Bishop Horne's letters are *transcribed* for the Press, from a copy in the Library of our Tract Society. Vol. III. Bishop Jewell's Apology for the Church of England will be ready for delivery to subscribers during this month.

J. V. Van Ingen,
Agent N. Y. P. E. Press.

New-York, May 11th, 1831.

ADVERTISEMENT TO VOL. III.

A glance at the contents of this volume, will, in some measure, explain its extraordinary delay. Instead of a mere republication, it has almost assumed the character of an original and laborious work. The notes will be found to amount to nearly two-thirds of the matter in the volume, exclusive of the preface and memoir.

'But why overlay the subject with such a mass of comment?' The preface, and the contents of the notes themselves, must furnish the answer to this query. The Editor is *self*-justified by the belief, that his labors tend to enhance both the usefulness and the interest of the works re-published.

In addition to the labor of preparing the notes, that of *transcribing* every syllable of the text was to be incurred, as no copy that might be destroyed for the printer's use, could be procured.

These circumstances, it is hoped, will be considered an excuse for an unexpected, and otherwise unwarrantable postponement of the appearance of the volume.

But the Editor is prepared to make further drafts upon the forbearance of subscribers to the work.

The *Fourth Volume will not immediately succeed the present.* The importance of its announced contents, [the Apostolical Fathers] requires more deliberation, care, and accuracy, than such an arrangement would allow. It is as much the interest of the subscribers as of the Editor, (and may he not add, as much the interest of the Church as of either?) that *that* volume should be rendered as free from error, and as complete in itself, as the utmost caution and the most deliberate procedure can make it. It shall be so.

The Fifth Volume will contain the famous *Pastoral Letters* of Bishop Gibson, and Bishop Horne's deservedly popular *Letters on Infidelity;* with Memoirs of those writers, a Preface, and an Index.

The *Sixth Volume* will consist of Dean Sherlock's *Discourse on Judgment;* one of the best known and most generally admired theological treatises in our language.

The fourth, fifth, and sixth volumes, will go to press almost simultaneously, and may all be expected within four or five months.

A word relative to the conditions of the work. Want of reflection has, in some instances, produced murmurs at the small size of the Second Volume—supposed to be less than was stipulated in the Prospectus. Whoever may take the trouble to count, will ascertain that the first two volumes contain 616 pages—or 16 more than the number promised.

The present volume, besides the additional number of pages, (to compensate which, the fourth volume may be expected to be proportionately less) contains at least *one-third* more printed matter than subscribers had any right either to demand or to expect, arising from the quantity of small type in the notes.

Several applications have been made for *single volumes* of the series. Justice to the subscribers dictates the course (which will be *inviolably observed*) of refusing any departure from the original terms.

New Publications.—We have received copies of several late publications, which shall be noticed next week.

☞ We give an extract to-day, on our first page, from the interesting little narrative, entitled "Claverston, or the Infidel's Visit;" which we noticed a few days since.

☞ The article on the Episcopacy of the Reformers of the Church of England, under the signature of Hobart, is one of no little importance, and will repay the attention of our readers.

☞ The article signed "*A Member of the Missionary Association of St. Stephen's*," came too late for insertion in the present number. It shall appear next week.

Calendar.

May 22. Whit Sunday.
——23. Monday in Whitsun-Week.
——24. Whit Tuesday.
——25. } Ember Day. New-Jersey and Vermont Conventions.
——27. }
——28. } Ember Days.

OBITUARY.

Died, at his late residence in Brooklyn, Connecticut, on Saturday, the 30th ult. Col. Daniel Putnam, aged 71 years.

When the aged, the excellent, and the honored pass away from the earth, it is due, not more to their memory, than to the generations that come after them, to make record of their virtues and their services. The children can receive no better legacy than the fair fame and good examples of their fathers. To commemorate such men, as it is a sacred duty to their country, so it is the precious and peculiar privilege of their private friends—doubly precious when, as in the present instance, to name them is to praise.

Col. Putnam was the worthy son of an honored father, a man of whom Washington bore witness, that he had contributed "a distinguished part" towards the attainment of his country's happiness and security. He inherited, and well sustained, a name, which. till the story of American Independence shall be forgotten, will be held synonymous with whatever is most daring in courage, and chivalric in honor. The first intelligence of the affair at Lexington found Major General Putnam, it is said, at his plough; and mounting one of the horses with which he was at work, he arrived on the day in which he heard it, at Cambridge. His son, not yet 17, soon followed, and was at his father's head quarters, at Inman Farm, in Cambridge, during the battle of Bunker-Hill, in which the latter bore a part so honorably distinguished. Repairing to New-York, on the evacuation of Boston, by the British, he was appointed his father's aid, with the rank of Major; being associated, in the General's military family, with Col. Aaron Burr, and the late General Humphries. In this capacity he acted until 1780, when General Putnam retiring from the army, in consequence of a severe paralytic shock, his son returned home with him, to assist in the reparation of his affairs, deranged by his long absence in the public service. During the late war, Major Putnam received a Colonel's commission, and was appointed to the command of a regiment of exempts.

Never was there a private citizen more honored, or more deserving of honor, than Col. Putnam. In all the social and domestic relations, he was most excellent and exemplary. His ancient mansion was the abode of the most generous hospitality. His hand was always open and active in the promotion of benevolent and useful objects. He was a true gentleman "of the old school," blending most felicitously its sterling virtues with its graceful accomplishments. The delight of every society, he was most admirable as the true and faithful friend, the kind and excellent father, in the circle of those whom he best loved, and in the bosom of his happy family. Col. Putnam, professing the "noble Christian faith," made noble profession of it. Its principles and precepts filled his warm and generous heart, and ran over into all his life. Attached, on conviction, to the Church which he deemed primitive and apostolic, as well as holy and evangelical, the Protestant Episcopal Church, he was the firm defender of her faith, the generous supporter of her institutions, the devout partaker in her worship. Indeed, his heart was in the Church—and it made him prodigal, almost to a fault, in his benefactions and exertions for her interests. The parsonage and glebe at Brooklyn, redeemed from incumbrances, and repaired, and the church at Pomfret erected, chiefly by the instrumentality of his unwearied efforts, are enduring monuments of the sincerity of his devotion. And beautifully did his life exemplify the faith which he embraced, and the worship which he loved. An upright purpose, a course of action, direct, disinterested, and resolute, a generous regard of the infirmities and necessities of others, sincerity that knew no guile, fidelity that never wavered and never failed—with these he adorned the doctrine of God his Saviour; and his cheerful countenance, warm hand, and kindly heart commended to others the religion by which they were inspired. In the latter part of his "good old age," he was the reality of all that fancy sketches of the ancient patriarch. You might suppose him "Cornelius the Centurion," reposing under Abraham's oak at Mamre, dignified and consecrated, not subdued by age. As he grew in grace, and went on towards perfection, he abounded in humility and meekness. His piety, like generous wine, was mellower and richer for its years. He was a cheerful, because a faithful and a grateful Christian. The disease which terminated his mortal life, though severe, was not of long duration. It found him disengaged from the world and prepared to die. Indeed, so far as a Christian might, he desired to "depart and be with Christ." His last words were "Come Lord Jesus!" He has gone to his grave "in a full age, like as a shock of corn cometh in its season." He awaits, in peace and hope, the gathering of that glorious harvest, of which Jesus was the "first-fruits." "Mark the perfect man, and behold the upright, for the end of that man is peace."—*Episcopal Watchman.*

INTELLIGENCE.

Proceedings of several of the Clergy of South Carolina, on the occasion of Bishop Bowen's departure for England.

At a meeting, held on the 25th of April, of such of the clergy as could conveniently be convened, in Charleston, to consider what measures it might be proper to adopt, in consequence of the intended visit of Bishop Bowen to England, for the recovery of his health, it was unanimously resolved—

That it is becoming the relation which subsists between us and our diocesan; it is due to his character and usefulness; and it is gratifying to our own feelings, to tender to him, as we do on this occasion, our affectionate sympathy; and we beg leave to assure him of our ardent desire and prayer, that the Almighty would be pleased to watch over him, and (if it be the divine will, re-establish his health,) restore him, in due season, to the diocese, and permit our Church long to enjoy the privilege of his example, his counsels, and his services; and that a copy of this paper be transmitted to Bishop Bowen, and printed in the Gospel Messenger.

Signed in behalf of the meeting,

C. E. Gadsden, *Chairman.*

A. Gibbes, *Secretary.*

REPLY.

Cannonborough, April 26, 1831.

Rev. and Dear Sir—The expresssion which you have transmitted to me in behalf of my brethren in the ministry, of their sympathy, on the occasion of my being obliged, by an afflicting Providence, to absent myself from home and my duties, could not but be received with the liveliest sensibility to its kindness. The most affectionate devotion of myself to their happiness and welfare, in the relation which I bear to them and their churches, is the only ground of claim that I can feel myself to have upon this friendly consideration. In this, at least, I have never been sensible that I was or could be wanting; and now that I am so painfully to be separated from them, my earnest, constant prayer will be, that the blessing of God may rest upon them individually and collectively, with every influence conducive to the happiness of this life, and of that which, beyond it, remains for the people of God.

I shall carry with me, let me beg you to assure my brethren, the sense of their kind remembrance, and their prayer in my behalf, to console and cheer an absence in the necessity of which I endeavor to acquiesce, with hope of a result from it, favorable to my continuance somewhat longer in a service, in which I love to labor, even with the little strength which I ever have been permitted, or can ever expect to be permitted to bring to its work.

I am, Rev. and dear sir, affectionately,

Your friend and brother,

N. Bowen.

Rev. Dr. Gadsden, Chairman of a meeting of the Clergy.

The Bishop sailed for Liverpool, accompanied by the Rev. Paul Trapier, on the 27th April.—*Gospel Messenger.*

Meeting of the Directors of the Domestic and Foreign Missionary Society.—The annual meeting of the Board was held on Tuesday, the 10th inst., and has been accompanied with the usual interesting exercises. The sermon was preached on Tuesday evening, in St. Paul's Church, by the Rev Henry Anthon, of New-York, and a Missionary meeting was held in St. James' church, on Wednesday evening. The collection made in St. Paul's amounted to $100.

The sermon of Mr. Anthon was truly appropriate and eloquent. The text selected was that beautiful passage of Isaiah, xl. 3—5. The subject ssuggested by these words were the universal spread of the Gospel, and the consequent duty of Christians to "prepare the way of the Lord," by acting as his instruments in the accomplishment of the work. We feel a strong disposition to impart to our readers the gratification and benefit which we experienced in listening to this discourse, by attempting an outline, but we fear that the clear and flowing ideas of the preacher would be clouded by passing through any other channel than that of his own language. We trust, too, that such an attempt will be rendered unnecessary by the speedy publication of the discourse.

The meeting on Wednesday evening was opened with prayer, by the Right Rev. Bishop White, President of the Society. The Church was well filled, and we trust that a deeper interest has been excited among those present by the interesting exercises of the evening.

Copious extracts from the Report, were read by the Rev. P. Van Pelt, Secretary of the Society. It stated the situation of the Society to be prosperous, and its prospects highly encouraging. The appeal made some months ago, to the Church, had been answered by increased zeal and exertions. Sixteen new associations were formed, making the whole number 74.

After the reading of the report, the following resolutions were adopted:

On motion of the Rev. L. S. Ives, it was

Resolved, That this meeting has heard with great satisfaction, the extracts which have been read from the Annual Report of the Domestic and Foreign Missionary Society; and that under the conviction of the benefits which have already resulted from its operations, and in the confident hope of its increasing usefulness, we hereby pledge ourselves, in our respective spheres, and according to our respective means and opportunities, to co-operate with those who are intrusted with the Executive Agency of the Society.

On motion of the Rev. Dr. Henshaw, it was

Resolved, That we consider the Missionary cause as intimately connected with the cause of the Church; and, that we feel it to be our duty to promote the former, as the best means of advancing the vital interests of the latter.

On motion of the Rev. J. Rodney, it was

Resolved, That we hail with grateful emotions, the increasing interest throughout our communion, in the cause of Missions—particularly the late movements in New-York, with respect to the Green Bay Mission;—considering as we do, the extension of the operations of this Society as the harbinger of growing prosperity and peace to our beloved Zion.

On motion of the Rev. S. W. Presstman, it was

Resolved, That impressed with a deep conviction of the great importance to the success of the Missionary cause—of diffusing Missionary information, we hereby engage to promote the plans and efforts of the Executive Committee, for this purpose.

The resolutions were sustained by highly interesting addresses from the Rev. Mr. Ives, and Dr. Henshaw, to which our time will not permit us to give the notice which is due their merits.

At the meeting of the Board of Directors, the following officers were elected.

EXECUTIVE COMMITTEE.

Rev. J. Kemper, D. D.	C. Wheeler,
Rev. J. Montgomery, D. D.	Dr. C. Morris,
Rev. G. T. Bedell, D. D.	L. R. Ashurst,
Rev. George Boyd,	John Andrews,
Rev. John Rodney,	Dr. John Wiltbank,
P. H. Nicklin,	J. C. Biddle.

Secretary—Rev. P. Van Pelt, Jr.

Treasurer—Jacob Lex.

Trustees of the Permanent Fund—John Read, C. N. Bancker.

Auditor—C. N. Bancker.

It will be observed that the Rev. P. Van Pelt is now sole Secretary of the Society, and that all communications must hereafter be addressed to him.—*Epis. Recorder.*

CONSECRATION.

By the Rt. Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church, in South Carolina.—On Friday, April 22, 1831, St. James' Church, on James Island, was solemnly consecrated to the Christian worship of Almighty God. This building was erected many years ago, as a chapel of ease to the parish church of St. Andrew; but after the removal of the Rev. Dr. Mills, it fell into decay. It has lately been thoroughly repaired, and the sublime and holy service of the Episcopal Church, is once more heard within its sacred walls.—*Charleston Gospel Messenger.*

CLERICAL CHANGES.

The Rev. Frederick Beasley, Jr., has resigned his pastoral charge of St. Paul's Church, Paterson, N. J.

The Rev. R. B. Croes has removed from Troy, and taken charge of St. Michael's Church, Geneseo.

The Rev. A. S. Hollister has relinquished the charge of the congregations at Skaneateles and Marcellus, and become the minister of Christ Church, Manlius.—*Auburn Gospel Messenger.*

SUMMARY.

NEW PUBLICATIONS.

The Moral Efficacy of the Christian Ministry, how best secured: A Charge to the Clergy of the Protestant Episcopal Church in the State of South Carolina, delivered in St. Michael's Church, on the 10th of Feb. 1831, *by Nathaniel Bowen, D. D., Bishop of the Protestant Episcopal Church, in South Carolina.*

The Charges with which our Bishops have from time to time instructed and incited the clergy, and we may add their brethren of the laity also; for a good Charge, of course, contains much that is applicable to all Christians, and what benefits the Clergy must indirectly benefit their flocks; are so excellent, we say this without any exception, that we have only to regret that we have not a larger number of them.

In a volume highly creditable to the Church, the Charge now before us would be entitled, if arranged in the order of intellectual merit, and adaptation to enlarged usefulness, to a foremost place. It is more comprehensive than most of the Charges of our Bishops, embracing several topics, while their's have usually been confined to one or two. It is prefaced by quotations from Titus ii. verses 1. 11, 12, 13, 14, which are in fact, the theme of the Charge. Such a discourse, as well as a sermon, ought, of course to be founded on Scripture, and the sentiments of both are best enforced by those energetic scriptural texts, which contain, in a few words, the substance of the ideas developed and dwelt upon by the speaker.

In the exordium, the fact, which alarmed and distressed the Apostles themselves, viz. that the flock of Christian people is so small—and the inconsistency of too many of those who profess and call themselves Christians—a reproach, from which, alas, no age of the Church is exempt, and also, the degree of success which has crowned the efforts of faithful, persevering, prayerful ministers are adverted to, as so many incentives urging the clergy to bestir themselves, not to relax their efforts, but to be more and more abounding in that holy work to which they are pledged. The main subject of the Charge is then very naturally introduced, viz., an "inquiry as to the manner of entertaining and executing our obligations, which may most reasonably be expected to produce a visible effect on the character and action of those, with respect to whom it is appointed to *us*, 'to go in and out before the Lord continually.' I have said before, that the present effect of their religion on the actual state of the life and habits of men, is the criterion by which we may best judge of its spiritual efficacy; and I am sure that our ministry will then be both most honored of the world, and most approved of God, when it is the occasion of that ameliorated moral character and life, without which, as its evidence, we may despair of its utility.'

"Sound doctrine," is the first means of success, to which the Bishop invites the attention of his clergy. After a caution against 'philological, metaphysical,' and, what we may call, philosophical theology, (viz. the notion that Christianity like science is progressively improving,) which are here very properly distinguished from 'scriptural theology,' and some just remarks on the inseparable connexion of belief, and conduct; he lays down, as at the very foundation of the religion of the gospel, the doctrines of 'the sinfulness of men, and the consequences it inseparably implies.'

Under this head we have room only for the following impressive exhortation:—"Shall we say to men, 'your nature is, indeed, frail, and the law of God, more than you can fulfil—but God is merciful, and ready, if you will be humbly and sincerely penitent for them, to forgive all your delinquencies, for the sake of your infirmity; and you may, therefore, go on the way of life rejoicing, even though conscious, as all human beings must be, of your vastly imperfect obedience of your Maker's will, and fear no evil?' Or shall we rather say, when the heart of man, such as all our knowledge of his history, and all experience of his nature, show him to us, is to be awakened to the calls of God and virtue, and he is to be induced to exchange a life of sin, for that of the best conformity he can attain, to the divine pleasure, 'your nature is depraved, and God is just and holy—his law, dishonored by the disobedience of man, demands to have its penalties satisfied—and the death it has denounced on all offenders against its requisitions, must be the lot alike of all, unless they can avail themselves of some reparation, which the justice and mercy of heaven have united to provide and to proclaim. Be not deceived. Human laws cannot answer their intent, if the mere sorrow and repentance of their violator, are all that is required. Divine laws cannot be of any avail to arouse, reform, and bind their revolting subject, if nothing but the sense of his offences, and his acknowledgment of them, with professions of penitence and concern, be represented as necessary to his peace.'

"The holiness of God, making *all sin* abhorrent to his nature, must, I sincerely believe, my brethren, be thus shown to men, if we would have them aware of the evil there is in *theirs*. Their horror and alarm must be excited by the tremendous evidence of its irreconcilableness to human wickedness, in the death of Jesus Christ. Otherwise, in vain may we hope to speak to them, of the magnitude of the difficulty which their nature and their sins put in the way of their real happiness in life, and of their acceptance with God, when their life on earth is ended. The doctrine of mercy to sinners, without any reparation of the dishonor done the divine law by sin, other than repentance, and such obedience as, through repentance, they can render, is the doctrine of indulgence to human frailty, for its own sake, indiscriminate and indefinite. The doctrine of mercy to sinners because of the atonement made by Christ, is the doctrine of hope to men for mercy, only in proportion to their earnest and unwearied endeavors through faith, inducing them to do all their frailty and imperfection will permit, to fulfil the moral law, because of the merits of the righteousness of one 'taking *on him* the iniquity of all,' on no other condition to be extended. * * * *

"O, forego not, I beseech you, my brethren, for any unpalatableness it may have for those, whom any newly invented imaginative theories of human nature and of human happiness, have deluded, the constant enforcement of the sober truth of Scripture—nor forbear to defend to the utmost that your exertion can effect, the minds of your people, from the vain presumption, that they can be good enough to please their Maker, without faith in his revealed counsel to them as sinners."

Extract from a letter from a Gentleman in New-York.

New-York, March 21, 1831.

My Dear Friend,

I wish you had been with me yesterday. At the invitation of the Rev. Mr. Searle, the Chaplain of the Navy, and of the Rt. Rev. Bishop, I attended service there in the morning, and had the pleasure of witnessing Bishop Onderdonk's first administration of the holy right of confirmation. And truly it was a good beginning. God grant that he may go on so—and I have no doubt that he will. The more I see of him, the more I think there is reason to bless God for his goodness, not only to this diocese, in which I am a stranger, (though you know I feel at home in any part of the Church,) but to our whole Church, of which you and I are, of course, a part; in which we are both deeply interested, however unworthy we may be, and in the prosperity or adversity of any part of which, it is our duty to sympathize. It is indeed a delightful consideration, that we are members of a Church which is the same *every where and in all places*, as well as *at all times*; like its Divine Founder, "the same yesterday, to day, and for ever;" a Church which our blessed Saviour established, which he purchased with his own precious blood, and with which he has promised to be "to the end of the world." Who of us would not love this Church, and strive all in his power to promote her prosperity? I often find myself involuntarily singing that beautiful hymn,

I love Thy kingdom, Lord!
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.

I love thy Church, O God!
Her walls before thee stand;
Dear as the apple of thine eye,
And graven on thy hand.

If e'er my heart forget
Her welfare or her wo;
Let every joy this heart forsake;
And every grief o'erflow.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

But I am digressing from the design with which I commenced; which was to give you an account of the solemn services of yesterday. I could not, however, withhold my feeble tribute of satisfaction with the conduct of the able prelate who now presides in this branch of our Zion. I think he will prove himself a worthy successor of the venerated Hobart. His *equal*, he does not, I presume, expect to be; for one *such* man, only, can be expected in one age. But I trust the result will prove that he is, to say the least, *as well* qualified for his high and honorable station, as any man in our Church. But I am again digressing.

Of all the confirmations which I ever witnessed, I never saw one more solemn, or more interesting. The whole service is, indeed, very interesting; and it was peculiarly so on this occasion. It was the first time the Rt. Rev. Prelate had administered the holy rite; and it was easy to conceive what were his feelings. It was the first administration, too, of the rite in this diocese, since its late melancholy bereavement; and our minds could not but revert to the thoughts of him, who was, but a short time since, the "burning and shining light" not only of this diocese, but of the Church at large; but whose candlestick was now removed out of its place. This was also the first confirmation that had taken place in the public service of our country, and this made the occasion still more interesting.

Our devotions were led by the Rev. Mr. Searle, Chaplain of this station; and the audible manner in which the responses were made by the congregation, bore ample testimony to their reverend pastor's faithful ministrations; and induced the presumption that the *hearts* of the worshippers, as well as their *lips*, were deeply engaged in the service. The chanting and singing, too, were general, and accompanied by the music of the band, in a very chaste and appropriate manner. The Psalms sung were cxix. 1—4, and lxxiii. 25—28, both of which were very appropriate to the occasion. The Bishop's sermon was an admirable comment on the text, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." *Psalm* lxxi. 16. He undoubtedly took it for granted, and rightly so, that the congregation had been well instructed by their pastor in the object and design of the holy rite; and therefore occupying no time in its explanation, he entered immediately on a consideration of the dispositions with which it should be received, the views by which the candidates should be actuated, and the duties which they were about to obligate themselves to perform. These several subjects were faithfully illustrated; and the duties incumbent on those who have been confirmed, very faithfully pointed out and enforced. And it was shown that they could not be performed without divine assistance. "Who is sufficient for these things?" "Of ourselves we can do nothing." But God has said, and blessed be his name for the comforting assurance, "My grace is sufficient for thee; My strength shall be made perfect in your weakness." We must therefore follow the example of the Psalmist, and say, "I will go in the strength of the Lord God," and having done this, we shall not fail to "make mention of his righteousness, even of his only."

After such a sermon, what more appropriate than the 88th Hymn:—

Soldiers of Christ! arise!
And put your armor on;
Strong in the strength which God supplies
Through his eternal Son.

Strong in the Lord of Hosts,
And in his mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in his great might;
With all his strength endued;
And take, to arm you for the fight,
The panoply of God!—

That, having all things done,
And all your conflicts past,
Ye may behold your victory won,
And stand complete, at last.

The Rev. Chaplain then requested the candidates to present themselves; and they came forward;—Commodore C., (the commandant of the station,) and two sons, (one a lieutenant, and the other a midshipman,) Mrs. C., daughter, and niece, three other ladies, the purser's clerk, and three seamen—in all, 13 persons. To see, standing round that little altar in the presence of the Lord Jehovah, and of his assembled congregation, the lovely female, the mighty man of valor, and the humble seaman; to hear the solemn question of the Bishop, "*Do ye here, in the presence of* God, and of this congregation, *renew the solemn promise and vow* that ye made, or that was made in your name, at your baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?"—the scarcely audible answer, given by some with tears, and by none without emotion; who could witness the scene unmoved? I could not. The hoary headed veteran, whose life had been spent in the service of his country, meriting and receiving the highest honors of his profession, now standing uncovered in the presence of the Captain of his salvation; he, whose word was law, and whose nod all around him were accustomed to obey, now proclaiming his allegiance to his Heavenly Commander, his submission to His will, and promising to obey His laws, and walk in them all the days of his life; and not only him, but others whose constant occupation is warlike, enlisting under the banners of the *Prince of Peace*—it was affecting. And the ladies too;—who could witness their renunciation of the pomps and the vanities, the allurements and the pleasures of the world, and their promise to live for God and *Him* only;—who could witness this, without a tear of joy? It was a sight at which angels rejoiced; and on which God himself looked down with approbation. It was a very affecting scene, and many sobbed audibly.

The Bishop then addressed those who had been confirmed, in a very affectionate manner, reminding them of the obligations they had taken upon themselves, and explaining these obligations very fully and forcibly. When he had ended, and the persons confirmed had retired to their seats; when all hearts were solemnized, and I trust disposed to profit by the services of the day, we joined in that beautifully appropriate hymn:—

'Tis done! the great transaction's done!
Deign, gracious Lord! to make me thine;
Help me, through grace, to follow on,
Glad to confess thy name divine.

Here rest, my oft divided heart;
Fix'd on thy God, thy Saviour, rest;
Who with the world would grieve to part,
When call'd on angel's food to feast?

High Heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

After suitable collects had been offered up by the Bishop, he dismissed the congregation with the Episcopal benediction, and I trust all retired better than they came. God grant that the impressions made on this occasion may never be effaced! I can truly say I never witnessed the services of our Church conducted with greater solemnity or propriety than on this occasion. The Rt. Rev. Prelate, and the Rev. Chaplain must have been highly gratified.

Yours affectionately, J. W. I.

Episcopal Watchman.

A very interesting and rare occurrence took place on Sunday last, in the Episcopal Chapel. A young man, a Roman Catholic, servant to an officer of the 91st Regiment, applied a short time since, to the Rev. Mr. Routledge, stating his conviction of the errors of the Roman Catholic faith, and requested admission as a member of the Reformed Church. After due examination and inquiry into the character of the applicant, the case was represented to the Right Rev. Bishop Walker, who acceded to his admission. On Sunday last, after the prayer of the evening, the Rev. Mr. Routledge approached the altar, and after a solemn charge to the congregation of the chapel, the young convert kneeling at the communion table, publicly renounced the Roman Catholic faith.—*Glasgow Paper.*

Letters from the East Indies state that about three thousand families of Roman Catholics have applied for religious instruction and ordinances to the English Missionaries.—*Christian Sentinel.*

Falmouth.—Baptism of a Jewess.—We have received a pleasing account of the conversion and baptism of a Jewess at Falmouth, and though we can do little more than record the circumstance on the information we have received, we do so with thankfulness to the God of Israel, who thus visits his ancient people, and magnifies the power of his grace, in calling "a remnant" from among them, to the knowledge of and a belief in the Lord Jesus Christ. The young woman has united herself to the Wesleyan Methodists. We have received a letter from J. Lambrick, Esq., of Penryn, from which we make the following short extracts.

You have lately received a communication from the Methodist minister of Falmouth, respecting the baptism of a young Jewess. It was my intention to have made known this circumstance to you soon after it took place, but I heard it had been done as above.

From what I have seen of this young female, and all that I have heard concerning her, I have reason to hope that she is not only of the nominal, but of the spiritual seed of her forefather Abraham. It has caused, as you may suppose, a great stir among the Jews at Falmouth, who have been, and still are, exceedingly hostile. They have sent away her family, consisting of her mother, grandmother, and five of her brothers and sisters to London.

May the Lord overrule for much good, this instance of his mercy towards an individual of his ancient people Israel.—*Jewish Expositor.*

Jansenists Church in Holland.—The Jansenists are still a very powerful body in Holland, having their bishops and priests independent of the See of Rome. The Pope has repeatedly issued bulls of excommunication against them, but they persevere in maintaining those peculiar doctrines which formerly subjected them to such heavy persecution in France. A bishop has just been consecrated among them, at Deventer in Holland, as successor to Bishop Gisbert de Jong, elected in 1806. They have three bishops, one at Deventer, another at Haarlem, and a third at Rotterdam. These bishops are elected and consecrated without any rules or sanction from the Pope. The lay members of this church amount to some thousands.

Friends' edition of the Bible.—Our readers will find in another part of to-days paper, a notice of this new edition of the Bible, which we would recommend to their attention. It is one of the cheapest and most beautiful editions which has been published in this country. It is of the royal octavo size, and is much more convenient for family reading than the quarto form.

The religious community will feel under obligations to "the Bible Association of Friends in America," for adding the marginal references and readings which have been too generally omitted in former editions. The translators when in doubt respecting the meaning of a passage, placed one version in the text and another in the margin, without deciding in all cases which was most correct. They left it to the judgment of others to make this decision and in many instances it has been in favor of the marginal reading. It is therefore, in our judgment, a question whether any edition of the English Bible can be considered perfect without these readings.

The marginal references furnish, perhaps, the best commentary for the study of the scriptures. Dr. Scott gives it as his opinion, "that along with other means, (for none should be recommended exclusively,) consulting well selected marginal references, forms one of the best helps for fixing the word of God in the memory, leading the mind to a just interpretation of it, and in many cases rendering it most affecting to the heart. It tends powerfully to counteract all sceptical doubts, when every part of scripture is thus found (like the stones in an arch) to support and receive support from the rest, and to constitute one grand whole; the divine inspiration of which is proved by every prophecy or miracle, and all kind of external and internal evidence."—*Episcopal Recorder.*

By its new charter, the University of London is to be enabled to grant the newly-invented degrees of Master of Medicine and Surgery, in addition to those better known of Bachelors of Arts, Master of Arts, and Doctor of Medicine.

PRACTICAL.

Messrs. Editors,—I have read with great satisfaction, the recent Pastoral Advice, adressed by our respected Bishop to his congregation, relative to their practice of occasionally neglecting the offices of their own Church, for those of other places of Christian worship. The insufficient motives that lead to the indulgence of the practice, no less than the pernicious effects of it, are very judiciously exposed by the author. As the father of a family, I would beg leave, through the medium of your paper, to recommend it to the attentive and candid perusal of all Christians; and through the same medium to express my thanks to the Bishop, for the mild, conciliating, but fearless, independent, and persuasive manner in which he has brought this subject to their view. I must confess that I have never thought it wrong to wander *accasionally* from my own Church, in order to hear some popular preacher; but when I read this Address, and the next day saw many of the congregation to which I belong, gone astray, leaving their preacher to address an audience much smaller than usual, I became thoroughly convinced of my error.

To show that the Bishop is not singular in his views on this subject, and that they are not cherished by the members of the Episcopal Church alone, I would respectfully request the publication of the following extract from the *Charleston Observer* of the 12th inst., a Presbyterian paper, and extracted by the editor of that paper, from the *New-York Baptist Register*, with one or two grave questions, made in the spirit of charity, and with a single view to the promotion of consistency in the conduct of Christians: viz. whether the evil complained of in the following extract, has not been produced by their practice of advertising from their pulpits and in the daily papers, the places in which their popular preachers are to officiate? Whether it might not be corrected, in great measure, by abandoning this practice? And, whether the practice does not savor of the sin of seeking the honor that cometh from man instead of the glory of God?—*Charleston Gospel Messenger.*

"*A thing which needs correction.*—The forsaking our customary place of worship, because the pulpit may be occupied by a minister whose gifts do not suit us. It would seem from such conduct, that the worship of God was not the object, but our own personal gratification. For the world to act thus selfishly, is not extraordinary; but for those professing Christ's name to do so, is quite inconsistent. Our enjoyment in the sanctuary depends upon the presence of Christ, and not upon the minister. We may be highly entertained with a preacher's ingenuity and talents, and his discourse may accord with truth; and yet no acceptable worship may be offered by us. The pleasure derived from it may be merely intellectual, not spiritual. And we not unfrequently deceive ourselves, by mistaking mental for spiritual profit. Our minds go out in admiration of the creature, and we fall short of the elevated and exclusive homage claimed by the Creator.

"Our churches are actually withering in their spirituality, under the pernicious fitfulness this evil is begetting. It must be corrected. It is a growing evil. It would speedily be eradicated if every Christian would call to mind his covenant obligations, and act with reference to God's glory."—*Charleston Observer, from the N. Y. Baptist Register.*

Religion.—Religion is not ours, till we live by it; till it is the religion of our thoughts, words, and actions; till it goes with us into every place, sits uppermost on every occasion, and forms and governs our hopes and fears, our cares and pleasures. He is the religious man, who watches and guards his spirit, and endeavors to be always in the temper of religion; who worships God in every place, by a purity of behavior; who is as fearful of foolish thoughts, irregular temper, and vain imaginations, at one time as at another; who is as wise and heavenly at home or in the field, as in the house of God.—*Law.*

Letters received at the N. Y. P. E. Press, from May 11 to May 18.

H. E. Rochester, Esq. 2—W. Stavely—T. B. Lippitt—Rev. J. G. Blanchard; request complied with some time since, statement in parcel to Mr. T.—Horace Chase—Rt. Rev. B. T. Onderdonk, D. D.—Joseph Logan—Dr. Davis—Mrs. Alice Sprague—C. J. Burnett, P. M.—Rev. A. P. Proal—Rev. Wm. M. Weber—Rev. G. G. Smith—P. L. Jaques—Rev. Alva Bennet—Mrs. Wealthy Evans—Rev. Lucius Smith—Rev. H. V. D. Johns—H. & E. Phinney & Co.—A. C. Holden—S. Babcock—Rev. R. F. Cadle—Rev. Moore Bingham—Sherman Parker & Co. Charles Davis, P. M.

List of Books sent from the N. Y. P. E. Press since last notice—and up to May 18.

Samuel L. Hyde, Norwich, Conn., 1 parcel, by sloop Exchange, Capt. Geer.

S. Colman, Portland, Maine, F. V. and C. M., left at Coenties Slip.

Rev. J. H. Wingfield, Portsmouth, Va., care of George Rowland, Norfolk, Va., per schr. Norfolk.

Peter Hoffman, and Dr. Alexander, of Baltimore, Md., care of T. B. Grundy, Baltimore, per brig Pacific.

Rev. Dr. Montgomery, and John White, Esq., of Philadelphia, care of Wm. Stavely, 1 parcel each.

S. Babcock, New-Haven, 1 box and 1 bundle, per Steam Boat United States.

Wm. Stavely, Philadelphia, Penn., 1 box, per Union Line.

Levi Leonard, Ithaca, N. Y., 1 parcel, per Ithaca Tow Boat Line.

Rev. J. D. Carder, Ithaca, 1 paper parcel, per Ithaca Tow Boat Line.

Rev. J. D. Chapman, Pittsfield, Mass., 1 parcel.

T. B. Lippit, Providence, R. I., 1 parcel, per Steam Boat Benjamin Franklin.

Stimpson & Clapp, Boston, 1 box, per Steam Boat President.

W. C. Lord, Wilmington, and Wm. Wright, Fayetteville, N. C., 1 parcel each, left at 105 South-Street.

Salmon Hall, Newbern, N. C., 1 parcel, left at Collins & Hannay's.

ST. THOMAS' CHURCH.

Persons wishing to hire Pews in this Church are requested to apply to David Hadden, 61 Pine St., C. N. S. Rowland, 45 Water St., Wm. H. Jephson, 13 Bond St., Robert Gracie, 20 Broad St.

One of the Committee will attend at the Church this afternoon (Saturday) at 4 o'clock.

May 14. 4w

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL.

REV. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.

For Classical Scholars, with full collegiate course, per quarter,	$10 00
English Scholars, per quarter,	6 00

Instruction will be provided in the modern languages.

The school is under the care and supervision of the following

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Robert Troup, *Vice-President;*

Rev. William Berrian, D. D.,	Henry Rogers,
Rev. J. M. Wainwright, D.D.,	Duncan P. Campbell,
Rev. James Milnor, D. D.,	John Stearns, M. D.,
Rev. Thomas Lyell, D. D.,	Thomas L. Ogden,
Rev. William Creighton, D.D.,	William Johnson
Rev. John F. Schroeder,	Murray Hoffman,
Rev. George Upfold, M. D.,	Hubert Van Wagenen,
Rev. John M'Vickar, D. D.,	David Hadden,
Rev. Levi S. Ives,	Henry Laight,
Rev. Wm. R. Whittingham.	

INGRAHAM'S MAP OF PALESTINE.

This valuable work is for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-Street, New-York. The following extracts from Reviews will show the estimation in which it is held by those best qualified to judge of its value. "The large and elegant Map of Palestine, which has been three or four years in preparation by Mr. Joseph W. Ingraham, is at length published. We had read two or three flattering notices of this work, published in the weekly papers, in anticipation of its appearance, and were disposed to form a high opinion of its plan and execution; but we must confess that after all the flourishing announcements that ushered it forth, we were not prepared for an engraving so far superior to the maps we have been accustomed to see; nor for an amount of labor so much beyond what is usually comprised in the area of a few square inches." "The American Map, we are proud and happy to say, is in every respect superior to the English, imbodying a mass of information with regard to the Holy Land which has astonished, instructed, and delighted us. Mr. Ingraham's Map and pamphlet are invaluable companions to the sacred volume. No Christian family should be without them."

SUNDAY SCHOOLS.

CORRESPONDENCE.

The following correspondence is highly honorable to all the parties concerned, and will prove interesting generally, to all who take an interest in Sunday Schools.

To the Rev. H. Anthon,

Rev. and Dear Sir,

The Board of Managers of St. Stephen's Church Sunday School Society, having learned of your resignation of the Rectorship of the Parish, whereby your connexion with that Society has ceased, would do injustice to their feelings were they to permit the occasion to pass without conveying to you the cordial and heartfelt sentiments of grateful respect and affection entertained by them towards you, their late estimable Pastor and President.

To you, reverend sir, (and the Board experience much satisfaction in recording it,) is the Society which we represent, mainly indebted for its institution; and through the influence which, under Providence, it has been the means of exerting in contributing to the present flourishing condition of the schools forming our charge, we are, in no less degree, led to acknowledge, with unfeigned gratitude, your ever ready counsel, your unwearied perseverance and devotedness, your unremitted zeal and personal labors, in a cause which ranks so deservedly high in the scale of Christian benevolence, and in which, for a time, it has been our pleasure and privilege to be humble co-operators. Accept, then, as is most justly your due, the united thanks of this Board; and may the spirit which your example has infused into our exertions long continue, a memento of that ardor and affection which first directed us in the performance of this pleasing branch of Christian duty.

To say that by the dissolution of the connexion between us, we are also called upon to take leave of one whose pure and amiable character, and whose unaffected piety, had endeared him to us all, and whose intercourse with us it may with truth be said, has indeed been "lovely and pleasant," is but doing justice to the feelings which at the present we experience towards you in that other and more interesting situation which you lately sustained toward us as our respected Pastor. Solaced are we, however, by the consideration that your transfer to that more extensive field of usefulness which lies before you, and upon which you are about to enter, while it has been under the directions of that Providence who disposes the way of all his servants, will place you among those who are dear to you by the ties of kindred; and will constitute you a ministering servant at that altar which the recollections of your earlier years have hallowed as the place where you were wont to meet with family and friends to worship God in his holy temple; and which has been consecrated by the labors of him who was your spiritual Father in Christ, and whose praise, while pure and undefiled religion has any claims to our homage, will ever remain "in *all the churches*."*

Receive, reverend sir, for ourselves individually, as well as collectively, sentiments of lasting affection and respect; and that the Divine Head of the Church may continue to you his grace and heavenly benediction, and that every blessing which can contribute to your usefulness here, and happiness hereafter, may be enjoyed by you in rich abundance, is the sincere prayer and wish of

Yours with much affection,

George Haws, } *Vice-Presidents.*
Jos. N. Lord, }

J. H. Hobart Haws, *Secretary.*

F. Nostrand,	Elias G. Drake,
Jno. H. Hurtin,	Wm. H. Johnson,
Alex. Stewart,	Henry Fisher,
D. Mersereau,	Joseph Moore,
John Messenger,	Alfred M. Gatfield,
John H. Williams,	James W. Dominick,
H. J. Feltus,	Francis Emmons,
F. M. Shapter,	Effingham L. Embree,
J. W. S. Hows,	Marinus Willett,
J. Gillett,	W. N. Chadwick,
Charles H. Roach,	Samuel. T. Williams,

George Ehninger.

New-York, February 5th 1831.

* The lamented Bishop Hobart, late Rector of Trinity Church.

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To Messrs. Haws, Willet, and Williams,

Committee of the Board of Managers of the Sunday School Society of St. Stephen's Church.

Gentlemen—Will you do me the favor to lay the enclosed communication before the Board of Managers, and be pleased to accept my heartfelt thanks for the truly kind and gratifying manner in which you conveyed to me their sentiments.

I have the honor to be,
Very truly yours, &c.
H. Anthon.

Feb. 21, 1831.

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To the Board of Managers of the Sunday School Society of St. Stephen's Church, New-York.

Gentlemen—I return to you my sincere and best acknowledgments for the very cordial and affectionate communication of the 5th inst., from the Board of Managers of the Sunday School Society of St. Stephen's Church.

I cannot look back, gentlemen, to the period of my connexion with your school, without feeling in every way grateful for your uniform and zealous co-operation, and for your kind, too kind indeed, estimation of my services. The present efficiency of your school is owing, in truth, (under God) to your own faithful supervision, and to the labors of a band of teachers whose devotedness in this good work is beyond all praise. It affords me delightful satisfaction to bear witness to such untiring zeal and fidelity in the cause of an institution which I have always considered as one of the best nurseries of the Church, and one of the surest foundations for the safety, honor, and welfare of the people. May the Redeemer send down upon it the healthful spirit of his grace, and that it may truly please Him, pour upon it the continual dew of his blessing.

Be assured, gentlemen, that in the arduous and extensive field on which I have now entered, I shall not fail to cherish the recollection of all your kindness, and the lively interest which you have manifested in my present and future welfare, and to pray that the Father of mercies would plenteously reward you with all spiritual blessings in heavenly places, in Christ Jesus.

Commending you, and every member of my late parish, to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified,

I remain, your friend and obd't servant,
H. Anthon.

New-York, Feb. 21, 1831.

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To the Rev. H. Anthon,

Reverend and Dear Sir,

The undersigned, Teachers engaged in the Sunday Schools attached to St. Stephen's Church, respectfully entreat you to accept this, their offering of grateful affection; the dictate of hearts sensibly impressed with many recollections of your valued and faithful services among us, as pastor and friend. As Sunday School Teachers we rejoice in the good effected through your instrumentality. As Sunday School Teachers we thank you for the advice, support, and assistance we have received at your hands. As temporary guardians of these lambs of the flock, in the name of our children, we thank you for that parental and watchful solicitude ever evinced by you for their eternal interests; for that patient and unwearied attention to whatever concerned their prosperity. To your advice, your exertions, and your support, our schools owe much of their popularity and usefulness, and it is to your Biblical and other valuable instructions, that *we* are indebted for the improvement of our qualifications as teachers. As individual members of the congregation to whom, as Pastor, you have bidden a solemn and affecting farewell, we cannot refrain from acknowledging the vast debt of gratitude you have laid upon us in opening to us the word of truth; in preaching to us with all earnestness the Gospel of our Lord Jesus Christ; we feel, sir, that your duty towards us as steward of God's mysteries, has been promptly, and fearlessly, and may we not hope, to many souls effectually discharged. While you have sought to exhibit and recommend the distinctive principles of our Church, you have not forgotten to point to the foundation upon which the superstructure of that Church is reared. While teaching salvation through a Saviour's blood you have not neglected to urge upon all, that "without holiness no man shall see the Lord." While pressing the necessity of exhibiting "fruits meet for repentance," you have not been unmindful of the truth, "without me ye can do nothing." Truly, sir, you have "professed a good profession before many witnesses."

Be it our care, then, to show how prized should be the faithful minister, by cherishing the recollection of those exhortations to faith and obedience, so often and so earnestly pressed upon our attention. Such recollections, sir, increase the pain of separation, and while we part with reluctance with one so deservedly esteemed, may we be permitted to solicit your prayers in behalf of ourselves, and of our little charge.

Farewell, then, most respected and esteemed Pastor—may the blessing of our God rest upon you and yours, may the grace of our Lord Jesus Christ support, strengthen, and establish you; may the Holy Spirit lead and guide you through life, and at last, when called to give account of your stewardship, may you be able, with the apostle, to say, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

With such sentiments, we remain your affectionate and sincere friends and servants,

Charles H. Roach, *Superintendent.*

J. I. Messenger, *Secretary.*

New-York, February 13, 1831.

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To the Superintendents and Teachers of the Sunday School of St. Stephen's Church, New-York.

Brethren—I feel that I am not able adequately to express my gratitude for your truly kind and affectionate "offering," of the 13th of February.

It has always, I trust, been to us a subject of thankfulness to God, that a Sunday School Society was formed at St. Stephen's, in unison with the primitive and scriptural views of the Church; and that in the results which we anticipated from the measure, there has been no disappointment. You have had the satisfaction of seeing your school increase in its efficiency, and the bands of Christian fellowship more and more strengthened. You overrate, however, the share of your late pastor, in the work. God well knows, that but for your co-operation in training up your scholars for an unchangeable condition of being, my supervision would have been unavailing. For your uniformly kind, and respectful deportment, for the untiring patience, vigilance, and fidelity with which you have given yourselves to your interesting charge, and for the deep interest which your wishes and prayers manifest in the happiness of myself and my family, be pleased, once again, to accept the acknowledgments of full hearts.

Go on, my Christian and esteemed friends, and may the blessing of God go with you. Bear ever in mind the motto of the Sunday School teacher. "In the morning sow your seed, and in the evening withhold not your hand," but remember, that "neither he that soweth, nor he that watereth is any thing, it is God that giveth the increase."

May you witness the fruit of your labors here, in a spiritual plantation, rising up under your cultivation, adorned with "trees of righteousness, the planting of the Lord, that he may be glorified;" and hereafter, may you share in the unspeakable felicity of beholding these little ones in the midst of the new Paradise, beside the waters of comfort, "flourishing in immortal truth, and blooming for ever in unfading beauty."

I remain, most truly and respectfully,
Yours, &c. H. Anthon.

New-York, March 11, 1831.

MISCELLANY.

THE HUNTING-SHIRT-MAN AND THE INFIDEL COXCOMB.

Great shrewdness and penetration are often found under an unpromising appearance. Costly apparel, gay clothing, and pompous airs, are not always the mark of true wisdom. Retiring manners, mean dress, and unobtrusive behavior, must not be always put down to the account of ignorance and dulness. A dashing youngster of twenty or twenty-five, with a high conceit of his abilities, and inflated with a fancied belief of his superiority, was not long since a passenger in a steam-boat which was making its way along the current of one of our great western waters. There happened to be quite a number of ladies on board, as well as the usual assortment of males. The young sophister being infinitely pleased with himself, and apparently imagining that no one was so well entitled as himself to a monopoly of conversation, was spouting loudly on various subjects. Among the rest, he brought up Christianity; and seemed much pleased whenever he could pronounce, with an elevated tone of voice, such expressions as "*the imposture of Christianity,*" "*the fable of the Christian religion,*" so that all the company might hear him, and perceive that he was not one of those tame and common creatures that admit the truth of revelation. After he had pretty well exhausted his rhetoric, and had drawn much attention to himself, in consequence of his bold impieties, a sorry looking stranger, dressed in the poor costume of a huntsman, addressed himself thus to the young infidel; "Sir, you seem to have a very perfect knowledge of many things, and, I doubt not, can satisfy a little piece of curiosity which I have in relation to a few particulars. Will you be so obliging as to tell me *precisely the time* when *Ptolemy Philopater* reigned in Egypt?" "I know nothing about it," said the youngster. "Indeed," said the hunting-shirt-man, "I thought you might probably know. Then, sir," he continued, "will you do me the favor to inform me the *precise time* when Constantine was converted to the Christian faith?" "Neither do I know that," replied the young skeptic. "Ah," returned the inquirer, "I supposed you might know that, and am sorry to find that you do not. Then, sir," resumed the forest-man, "perhaps you can let me know the time when the Greek Church separated from the Latin, and what the cause of that separation was?" "I have given myself no trouble to know any thing about the Greek and Latin Church," was the next answer. "I am sorry" rejoined the poor looking man, "that you cannot inform me on these subjects." Then approaching the gay stripling, and leaning his head over towards him, as if to whisper something, he added, "Sir, I have only one more question to ask; and as I do not wish these bystanders to hear it, I will speak in a low voice. The question is this:—As I heard you speaking about a matter which I thought took a great deal of knowledge to understand so well, it occurred to me that you would be a proper person to tell me several things which I wished to know; but finding that you do not know the matters that I have asked you about, I must now ask you, sir, *What do you know?*" By this time, the eyes of the company were turned to the scene; and the looks of many expressed no little contempt for the juvenile infidel, and admiration for the hunting-shirt-man. Soon after this, the youngster glided off, and no more was heard of his conceited pratings. A gentleman who witnessed the above described scene, told it to a minister of the Gospel in this city, from whom the editor of the Star and Index received it within a few days past.

Columbian Star.

BISHOP RAVENSCROFT'S WORKS.

This valuable publication is now presented to the public, by the N. Y. Protestant Episc. Press; and we hope it will have an extensive circulation. Besides a number of excellent discourses, many of them remembered with great interest by those who heard them delivered by their peculiarly impressive author, we find also, in this publication, the *controversial* writings of Bishop Ravenscroft. He was the able, and to our opponents the formidable, advocate of *the* Church, and episcopacy, and we may add, of churchmanship; and our hearts kindle again with the zeal of past years, when we peruse afresh the stirring and uncompromising expositions of the truth made by this its fearless advocate, in the midst of opposition, lukewarmness, ignorance, and unpopularity. This defender of the Church, and its ministry, and ordinances, had that entire love of them which casts out all fear in their behalf; and, of course, he never compromised their interests by any reservation, or relaxation of the Church's rights, or by any policy or compromise in regard to the Church's claims. He was a high Churchman of the highest grade, and never hesitated to declare his opinions in all their extent. Bishop Ravenscroft was also an eminent example of the power of godliness, in creating anew personal character, and of the "setting it forth, and showing it *accordingly*, both in preaching and in living." The sketch of his life, prefixed to these volumes, will attest this, as regards his private Christian character. His sermons are full proof of the same, as regards his fidelity in the responsible function of an ambassador of Christ. We rejoice in the announcement, that, by means of these volumes, this mighty champion of the Gospel and the Church, "though dead, yet speaketh."—*Protestant Episcopalian.*

(From the Episcopal Recorder.)

PARSONAGES.

Mr. Editor,

Allow me, through the medium of the Recorder, to call the attention of your readers to a subject more essential to the well-being and prosperity of our parishes, than on the first glance may appear. I refer to a suitable domicil for our clergy, both in town and the country; which may easily be obtained, by a little zeal and good management. Such provision is equally essential to our churches, and their pastors. For a church to possess a comfortable residence, always gives it a degree of respectability; renders, in case of a vacancy, the situation much more desirable than it could otherwise be, and is always valuable property, inasmuch as it enables them to support their minister with greater ease. Indeed it is to be feared that many of our country parishes will go to ruin if some permanent provision is not made. How essential it is to the clergyman, will be most obvious, if your readers will only recollect how often they have seen their pastor humbled to procure a house, perhaps compelled to board in an unpleasant family, or locate himself in an unhealthy situation, or at an inconvenient distance from his church, and how often unable to pay the rent when due. All which, in a great degree impairs his usefulness, either by cutting him off from his schools, and various meetings, or by sinking his character among the people.

But, it needs no argument to prove its utility, nor is this my object. It is to suggest ways and means by which the end may be accomplished. Many parishes might raise the adequate sum at once, if exertions were made, and all might effect it by degrees. It is a common error, both with individuals and bodies, to do nothing, because they cannot do every thing at once, forgetting that that may be done by little and little, which cannot by a single exertion. The plan I would suggest is, to form an association, consisting either entirely of gentlemen, or ladies, or of both. Let every member of the congregation, rich and poor, be called upon to give their aid. Let there be four classes of contributors—the first to consist of actual donations of any amount, to be paid by instalments; the second of individuals who will make loans free of interest, for seven years; the third, of such as will make loans subject to an interest of 5 per cent. during their life, and then fall to the church; and the fourth class, of small subscriptions, to be taken up by collections weekly, or at the furthest, every month. The weekly subscriptions to be applied to the reduction of the money loaned free of interest, and the interest on the third class to be paid by the incumbent, or in case of the parish being destitute, by the vestry. This plan, if acted upon, would, it is conceived, in a very few years liquidate the whole debt, as may be shown by the following probable calculation. Suppose the house to cost \$3000—\$1000 to be subscribed payable in three annual instalments —\$500 at 5 per cent. interest, principal never to be repaid, there would leave a balance of \$1500 to be met in seven years, by the weekly subscriptions, which may with ease be accomplished. The writer is acquainted with a congregation that owed more than \$1300, which was liquidated by this method, in connexion with a Ladies' Sewing Society, in less than two years.

Another, and perhaps a more simple plan, may be, to raise as much as practicable at once; borrow the balance on interest, but to be paid by the rector, and the debt to be liquidated by weekly subscriptions.

If the above remarks lead to any exertions in any of our parishes, or should elicit from another pen a more practicable plan, your correspondent will be gratified that his suggestions have found a place in your columns. A——A.

The longer I live, the more clearly I see the folly of toiling and projecting for futurity. Prepare for death, without being melancholy at the thoughts of it.—*Madame de Maintenon.*

FASHION AND DUTY.

In whatever state of society men are collected together, a strong current will always set against Christianity; though not always in the same channel. Our own state has little superstition to encounter: it is free from the violence and cruelty, and other vices of malevolence, which disfigure a ruder period. But it is full of other dangers, which render it not the less necessary personally to extract and appropriate from the fountain-head of Scripture, a system of Christian conduct. In a luxurious and opulent community, a certain standard of manners becomes fixed and established; custom renders them habitual. The young Christian, as he enters into life, falls naturally into the stream and glides along; and who would stop, and take the pains to resist or cross the current, unless the warning voice of the preacher admonished him of the danger of the course? General custom, we will say, has established that a certain degree of sumptuousness should be the characteristic of a rich man's table—that a certain attention and expense should be devoted to the ostentation of dress and equipage, and the various concomitants of luxury—that a certain portion of time should be given up to the various modes of recreation with which an opulent country abounds. No one will venture to deny that there is a limit somewhere, though it is not my concern to fix it, beyond which these indulgences and expenses must be forbidden; that there is a point where they cease to be consistent with practical Christianity. Yet how few look round and inquire on which side of that boundary they themselves are travelling! How few would ever check the career of vanity, unless admonished by the preacher that they will not be judged at the last day by the customs of society, but by the precepts of the Gospel; and that these things are not trifles or matters of indifference, but the chief tests of principle which lie within our power, or can be determined by our choice, and form in fact the distinctions by which reality is discerned from profession. The gradual attrition of a world in which corruption abounds, is calculated imperceptibly to wear down and deface the beauty of that image which the Christian is expected to exhibit, who is "God's workmanship, created in Christ Jesus unto good works;" unless it be perpetually repaired by reference to the original. We have only to consider for a moment the injunctions which the apostles enforce to charity of *thought* and *words* as well as of deed; to spiritual-mindedness; to humilty; to indifference towards the opinion of others, in all cases where custom leads one way, and duty another; to zeal in the practice and propagation of religion; to perseverance in prayer; to resignation under afflictions; to gratitude in temporal prosperity: we have only to consider these, in order to be convinced of the perpetual necessity incumbent on the preacher, to fix the attention of his hearers on the original draft of Christianity, instead of its imperfect copy as represented in the mixed and tumultuous scenes of human society.–*Bp. Sumner.*

PROGRESS IN SIN.

The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and, when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "I wish to heaven I could not write!" He was an enemy to flattery; and when the senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. Yet this was the wretch who assassinated his mother—who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them, were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things, and desperately wicked—who can know it?"

DEVOTIONAL.

[For the Churchman.]

Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest, in things pertaining to God: *to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able also to succor them that are tempted.*—Heb. ii. 17, 18.

There is a peculiar and inexpressible relief and satisfaction in being permitted to unburthen our griefs and sorrows, our troubles and adversities whensoever they oppress us, to *a kindred bosom!* To recount them to one to whom we may say, "I tell *you* these things *because you are yourself* no stranger to them; *you* will not call them imaginary; *you* will not deem them the weak complainings of a restless and discontented spirit, for you yourself have been *subject to them all.*"

Wherefore, let us admire, with grateful hearts, the perfection and completeness of that *plan* which God has provided for "our consolation and salvation!" The Captain of our salvation was himself made perfect through sufferings; he took not on him the nature of angels, raised in a good degree above the sympathies, and entirely above the temptations and exposures of humanity, "but he took on him the seed of Abraham, that in *all things* he might be made *like unto his brethren.*"

In the language of the Prayer Book, we should patiently, and with *thanksgiving*, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us; and there would be no greater comfort to all Christian people, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. *For he himself* went not up to joy, but *first he suffered pain;* he entered not into his glory *before he was crucified.*"

To the *tender sympathies* of this Divine friend we may at all times address our complaints, with the assurance of a ready hearing; and to his *power* we may at all times appeal in the confidence of complete relief. Nay, he *invites* all who are weary and heavy laden; weary of struggling with their spiritual hindrances; and heavy laden with the memory of their frequent failures; weary with the contemplation of human sufferings, and heavy laden with the sense of human depravity; he *invites* those who are thus weary and heavy laden *to come to him*—he tells them most compassionately, "*I* will give you rest!"

Desponding, sorrowing, contrite spirit, hearken! Does the remembrance of the sins, offences, and neglects of your days already gone, deter you from approaching the Majesty whom you have offended? Brother, sister of Jesus! a merciful and faithful high priest is at the right hand of that Majesty; and he "*hath made reconciliation* for thy sins!" Do your temptations with which Satan wearies you; does the distraction which he is allowed, for a season, to bring upon your mind, excite desponding thoughts, and make you fear that God has forsaken you? Remember, he himself hath *suffered;* yes, he hath suffered *being tempted;* he is both able and *most willing* to succor them also, which are tempted.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus!"— J. N.

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